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HOME MISSION STUDY

Text: The Christian Mission in America

By Hugh Thomson Kerr

Chapters I. The Ever Challenging Gospel.
II. Faith of Our Fathers and Our Faith.

Reviewed by Haidee Ewing Rankin, Baldwin City, Kansas.

HUGH THOMPSON KERR, author of "Bible Masterpieces," "Old Things and New," etc., tells us "Multum in parvo" in the dedication of our text:

"To the Officers and Members of
Shadyside Presbyterian Church,
Pittsburgh
In Gratitude for Twenty Years
Of Unfailing Friendship."

We feel at once that he has studied, preached and ministered to "The Christian Mission in America."

He recognizes the pertinent question as to the "why" of such a book and answers it in several convincing replies.

He says that on the lips of modern men is the prophetic word, "Watchman, what of the night?", an indication that we have "entered upon a period of expectancy. Disillusioned as to economic security and social progress, there is confident hope that the night is far spent and the day is at hand."

"The modern world has been analyzed and appraised. The social order has been exposed. The diseases of civilization have been diagnosed. Experts have pronounced upon our industrial, social and religious conditions and their reports are confusing and conflicting." Conflicting opinions are ever present with us. One writer on philosophy says, "We are driven to conclude that the greatest mistake in human history was the discovery of 'truth.' It has not made us free, except from delusions that comforted us and restraints that preserved us." Another believing that "life is struggle, agony, dying to live" says that "out of the agony of the present shall come forth cleansing for the soul of the world." Shall America come forth from this struggle socially and spiritually redeemed?

Our text says, "America was cradled in the faith and hope of the Christian gospel. The Pilgrim Fathers were pilgrims of faith. The

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discovery of America became a challenge to the Christian church of Europe. Twelve priests accompanied Columbus on his second voyage and immediately began the work of evangelization. Protestant preachers crowd the pages of the fragmentary history of the seventeenth century. . . . This book is a humble attempt to justify the Christian faith in the modern world. It does not apologize for Christianity. It is an effort to present the claim that the gospel is the power of God in America in the twentieth century, as it was in the Roman Empire in the first century. The purpose is to marshal some of the evidence that goes to prove that Christianity moves on through social change with transforming power."

"The past is secure. What of the present? How goes it with the Christian mission in America today? What is the status of Christianity in modern America? Are we keeping tryst with the past? Are we carrying forward the lighted torch? Are we enlarging the boundaries of the Kingdom? Are we bridging the generations? Does the Christian church continue to influence national life and is its contribution increasing? Is the compelling dynamic which brought to the shores of America prophets and heroes an abiding force in the church today? These are the questions which are being asked and which this book seeks to answer?"

The answer may be difficult to discover because of the geographical extent of our country—from the frozen north to the sunny south, because of the multitudes of various nationalities each thinking the thought of his heritage, because of the great metropolitan areas and the vast rural sections. What is true of one section may not be true of another. "The tides of life—social, racial, religious—cut their own channels and divide the population into different thought areas. *Only occasionally does America think one thought and act with one conscience.*"

Christianity is on trial today and stands before the bar of judgment. Dr. Kerr says we should not be surprised or regret this for Christianity has always had to fight for its life. "*Its symbol is a cross.*"

Has Christianity a message for today? Is its gospel "a clear-cut message or a vague philosophy of life identified with emotional idealism? . . . Is the Christian reading of man's life the true one?"

Mussolini says there are three dominating ideas in the world today, the British idea, the Russian idea, and the Christian idea. The British idea assumes that people are trustworthy and capable of self government, the Russian idea is the opposite holding that a select few must rule for the good of all. He thinks the British idea is losing its grip and that the Russian is tightening its grip but cannot hold control and "that the hope of the world is in the Christian idea 'that burns like fire in the hearts of millions.' "

What then is the Christian idea? Jesus said, "My kingdom is not of this world." It is not bound by political or social organizations. It has existed under all forms of government. "Christianity is a dynamic, a seed of life which is creative and constructive." What does it contain that is not found in any other religion, or philosophy or system of political science?

I. The Element of Wrongness

The gospel idea carries the implication that there is somewhere something wrong, something that needs to be righted. To illustrate, try to merely enumerate the organizations that are attempting to improve life, "to create better homes, better films, better boys, better girls, better prisons, better parents, better schools, better race relations. There are hundreds of ethical, cultural, racial, national and international associations trying to heal some wound, some open sore of the world." The impact of this modern world against "the traditional morality and social conventions and ideals of the mass of men" has produced "a period of profound spiritual bewilderment."

(a) We face *moral confusion.* As Dr. Kerr says, it is taken for granted that old sanctions no longer hold, that Puritan tradition has broken down, that a new system of ethics has been substituted for the old. "This is not true. Many conventions have been laid aside and new customs have been introduced but there is nowhere to be discovered a new system of morality." (Text)

(b) *On every hand we face lawlessness.*

Chief Justice Taft said in 1917, "It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization, and that the prevalence of crime and fraud, which here is greatly in excess of that in European countries, is due largely to the failure of the law and its administration to bring criminals to justice." Dr. Kerr thinks there is a vital connection between lawlessness and the current philosophy of self expression.

(c) *The word secularism characterizes much of the thinking and much of the living of our generation.*

Our text has this word to say, concerning secularism. "Worldliness is the denial of God in life and conduct. Secularism is the denial of God in thought as well as in life and conduct. Secularism has an intellectual creed. It holds that God is not needed, that man can get along without God; indeed he must get along without God, for there is no God in the universe of the secularist. The secularist may be refined, educated, cultured but his world is bounded by the skyline of time." Their spokesman, Bertrand Russell, says "Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark."

(d) The term *social mechanism* is on the lips of millions. "The machine is crowding man to the wall and poverty, unemployment and maladjustment are too common to be ignored. . . . The spiritual and moral forces are not the directing energies of life. . . . Jesus has answered for all time the question, Who is my neighbor? and in the light of his answer poverty and unemployment become moral obligations upon those who have his spirit." (Text)

(e) We face a *narrow nationalism* which has become a new moral menace. Let our text speak again. We are counseled to live within and unto ourselves. It has created a dangerous situation. The armaments of nations increase by leaps and bounds. During 1931-32 our government spent 4,500 millions of dollars, or which 2,700 million went directly or indirectly for war purposes and a few paltry million for education and public health. . . . Can we say that as

a people we are ready to justify ourselves before the judgment seat of Christ?

(f) The *underworld* has in our generation become powerful, self-conscious, vicious, organized.

No one ever trusted human nature as did Jesus yet he brings against it the severest indictment ever spoken: "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man; but to eat with unwashen hands defileth not the man." When there is failure in the social order it is because some man or some group of men have failed.

II. The Christian Asset

Is Christianity meeting this "wrongness? Some feel it is, others that it is not, seeing retreat rather than advance or defense rather than conquest. In later chapters of the text are presented facts which are full of hope. More is expected of Christianity than ever before." There can be no individualistic self-centered gospel. We demand that the individual Christians should fashion new conditions of life and create new social values. As Christians we have not yet rightly adjusted ourselves to our work, our pleasures, our companionships, our money, our social obligations. . . . We know that religion seeks to leaven industry, politics, education . . . to take all of life, body and soul, for Christ. (Text)

What can be placed on the side of the Christian asset?

(a) Christianity is *the way of life* for millions of people.

There are Christian personalities that enrich life, Christian men who are seeking the Christian way in industry, Christian teachers, physicians, nurses, journalists, scientists, all seeking to apply the way of Christ to life.

There are Christian homes both in the cities and on the frontiers, thousands of such homes which have added to the richness of life.

There are Christian institutions, hospitals, homes, schools, colleges, orphanages, settlements, etc., the products of faith and prayer and gifts, which are carried on by Christian men and women. . . . "It is of the highest importance that we should appreciate how great goodness, how large a measure of the divine Spirit is manifest in our social order, despite its sins, negligences and ignorances."

b) Christianity is *the moral standard* which challenges the nation. "The supreme value of Christianity is that it sets the standard. The ideal is not too high but with many, as with Mr. H. G. Wells, it is too 'fine,' too 'difficult' to be lived. 'It registers protest against all forms of evil and refuses to compromise.' "

(c) Christianity expresses itself in a *program of service.*

Not only the church but all institutions and business must stand the test of "service." The church serves in the great cities where "is found the best and the worst, where is found the strength of the church and also its weaknesses." The church serves the rural communities, reaching them through new approaches, approaches adapted to present rural conditions. The gospel remains unchanged but approaches vary with varying conditions of life. No better philosophy of Christian missions has ever been presented than that of

Paul: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, being not without law to God, but under law to Christ, that I might gain them that are without law." Thus through varying approaches the church has given its service to the people for years and today "one-third of them are related to it."

(d) The principle which guides the Christian church is *the sacredness of personality.* "This is the Christian mission in America. It is the effort to share Christ with all men whatever their race or religion. It is not set for battle against any man or against any man's faith; it is consecrated to the task of giving him the best we have—Jesus Christ. This book is an attempt to show with what success this effort has been carried forward. In this first chapter the moral wrongness of our modern world and the adequacy of the gospel to meet this moral wrongness have been set forth. This is primary, for before there can be any enthusiasm for missions there must be enthusiasm for the gospel itself." (Text)

FAITH OF OUR FATHERS AND OUR FAITH

Dr. Kerr says it is impossible to understand the Christian mission in America without knowing the religious background of our history. We rejoice in the fact that the foundations of our government, our social order, our education, were laid in faith and prayer by Christian men and women who sacrificed to make our new civilization possible. The roots of the American church as well as of American life go back into the Old World. The influence of the Spaniards is felt throughout the southwest, from Florida to California. Dr. Charles Thompson said: "It is estimated that in seventy years from the founding of St. Augustine there were thirty thousand Indian converts distributed in forty-four missions under the direction of thirty-five Franciscan friars. In the one hundred years following, Franciscan friars went everywhere throughout the West, baptizing as many natives as would submit to a Christian rite and establishing missions and Christian institutions."

French influence is found throughout Canada and the United States as indicated by the names of different localities for wherever the French went the Roman Catholic religion planted the cross. There are now 350,000 French in southwest Louisiana of whom only about one thousand over fifteen years of age speak English. Bancroft records in his history that "The religious zeal of the French bore the cross to the banks of the St. Mary and the confines of Lake Superior and looked wistfully toward the homes of the Sioux in the valley of the Mississippi five years before John Eliot had addressed the tribes of Indians that dwelt within six miles of Boston Harbor."

Protestantism followed two main streams, one into Virginia as early as 1606 and the other into New England in 1620. "Into this Protestant stream flowed the freshening currents of Puritan, Huguenot, Quaker, Presbyterian, Lutheran and Reform thought and life. The faith of the

fathers followed the Protestant tradition of the Reformation."

The denominational differences which divide the Protestant church in America today have their roots in European soil. The English settlers of Jamestown in 1602 brought with them the Anglican church. The English at Plymouth, (1620), brought the Independent, or Congregational church. The Puritans from Holland brought the Dutch Reformed church to New Amsterdam, the present New York. The Swedish settlers in Delaware brought with them the Lutheran church (1628). The English settlers of Massachusetts and Rhode Island brought the Baptist church and those who settled in Massachusetts, Maryland and Pennsylvania founded the Society of Friends. Settlers from Scotland and the north of Ireland established the Presbyterian church. Later came the Mennonites, the Amish, and the Dunkards. The Moravians came in 1735 and Methodism was established with the coming of John Wesley in 1784. "When George Washington was inaugurated the first President of the United States nearly twenty distinct denominations had taken up their abode in the United States."

Dr. Kerr draws aside the curtains of early church history and scenes are disclosed that make us feel that the "good old times" were really quite "up to date." We read but little of the treatment of the Quakers and Indians by the Puritans, or of the religious controversies that divided parishes and created divisions. Rev. John Cotton of Plymouth spoke of those days as a "dying time for preachers." The people were critical and hard to please. To illustrate this as well as the persistence of Timothy our text tells the experience of Timothy Allen who preached sixteen times to a Yarmouth parish before he gave satisfaction. And Joseph Green preached fifty-two times to the same congregation before he received a call. Sandwich decided the "moot" question as to whether Thomas Tucker or Richard Brone should be "called" by letting the one who could secure the fuller house be chosen. The music question gave such trouble that civil authorities were called in once to keep the peace and it took two years to come to the decision to sing "the regular and new way."

Some ministers were quite as human as the congregations for Thomas Alden failing to receive the promised donation of wood preached from the text, "Where no wood is the fire goeth out." "It is easy for us in our day to compare our church life unfavorably with the life of those Puritan days, but the comparison is frequently made with an ideal which has no historic existence. . . . After we have made allowances for the limitations and prejudices of the past, however, there stands out before us the great driving motive which impelled the fathers to plant the cross on every headland of their new habitation. To them God was real."

A question arises, "Does the sense of the reality of God which inspired the fathers motivate the lives of their children?" "God-consciousness is revealed not through mystical experiences alone nor through statistics but through expression in life."

I. The Center of Civilization

"Faith in the reality of God finds

corporate expression through the church. The fathers placed the church at the very center of their civilization." Woodrow Wilson said: "We look back to the time of the early settlements in this country and remember that in old New England the church and the school were the two sources of the life of the community. Everything centers in them. Everything emanated from them. The school fed the church and the church ran the community."

Is this the position the church has today? Does the faith of the fathers control the motives of their children? Some think not. "They point to the lack of influence of the church, its divided testimony, its willingness to reflect rather than direct the thought of the age."

Some of the present day charges against the church are that it is too institutionalized, "has worshiped at the altar of the god of numbers and thinks of Christian influence in terms of tabulated statistics," has given her strength to political struggles, has become narrow in its sympathies, "nationalistic, even Nordic in its outlook," it is entangled "with a capitalistic and industrial system that maintains the boulevard and creates the slums." "All of which means that the church of today has missed the central spiritual values for which the fathers suffered and sacrificed."

Dr. Kerr suggests that the spirit of agnosticism permeates the thought of the age in which we live and quotes from a writer on philosophy, "God, who was once the consolation of our brief life and our refuge in bereavement and suffering, has apparently vanished from the scene; no telescope, no microscope discovers him, etc." Critics are within the church as well as outside of it. In the "Call to Penitence and Prayer" issued by the Federal Council of Churches we find, "We have worshiped at the shrines of false gods—the false gods of mammon, money, things; the false god of power, production, bigness; the false god of nationalism, individualism, social injustice; the false god of pleasure, amusement, disregard for things sacred; the false god of success, high living, careless thinking; the false god of magic, reaping where we have not sowed, profiting where we had not toiled." And Bishop Freeman of Washington says, "It is evident that we have entered a period of dangerous indecision and drifting. . . . The testing of our boasted systems is at hand. Either we will solemnly address ourselves to those principles upon which our fathers builded the republic, or go the way of nations that have suffered decay and dissolution. A deep shadow is upon the land."

In view of these criticisms the church should make a careful examination of her message and the methods of presenting that message.

(a) The message of the Church remains the same through the ages. The question is how to awaken men to their need of the message.

Replies have been offered by church leaders. One says that each man is awakened by the blast of a different trumpet. . . . One by one do men now go into the Kingdom. There is more need for the preaching about God in Christ for "it is confusion on the primary truths which is causing paralysis and darkening of the sky." Another replies, "We must preach

the gospel and bear the reproach of intolerance and exclusiveness. . . . The question of sin and the law of God should be proclaimed." Another says, "One essential is that we keep to the center of the gospel—dynamic truth and lose confidence in our own ability, that we may seek help from God . . . God above all has honored his word, and we have every reason to believe he does still."

(b) The method of carrying forward the message is also criticized. Let us give heed to some questions presented in our text. "The financial distress of the church emphasizes the necessity of a critical review of the Christian mission in America. Shall we continue our denominational divisions? What is the solution of our sorely pressed city churches in impoverished communities? Can one well-equipped, well-staffed, central church meet the needs of a larger number of people than a number of little churches struggling for existence? Is it possible to present an appealing program, which can be supported, to the many rural churches that are facing changing conditions? What use should the church make of the radio and how can it be consecrated to help forward the Christian mission? How can Christians face up to the task of evangelizing neglected areas and undergirding a united Christian program among the Negroes, the Indians, the Orientals, the foreign-speaking groups in metropolitan areas?"

II. The American Home

The Christian home is behind the Christian church. What of the trend of the home life in America? "In the United States there is one divorce to every six marriages, and more than one hundred thousand children are each year affected by the marriages that are annulled. . . . We see men and women drifting from the old moorings." What of the coming generation? Religion must have a place in the home. The significance of what has been called the Magna Charta of the Jewish creed cannot escape us. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "The Divine Presence in the home may be realized "through the blessing at the table, by means of the family altar, by conversation, by the introduction of religious literature, art or music, by a proper use of the radio, and above all by a conscientious, sincere, radiant Christian personality." (Text)

III. What is Christian Education?

The Christian church and home succeed best in an atmosphere of intellectual culture. The fathers built the school beside the church.

Harvard was established for "the advancement of the English and Indian youth, in knowledge and godliness." Rev. John Blair when meeting some opposition in raising funds for the founding of William and Mary College, replied, "Virginians have souls to save as well as Englishmen."

Yale's charter wishes that "youth may be instructed in the arts and sciences, who through the blessing of Almighty God may be fitted for public employment both in the Church and State." Dartmouth's first seal carried in Latin the words, "A voice crying in the wilderness." On the right was a figure represent-

ing religion and on the left another representing justice. At the top in Hebrew were the words "God Almighty." Is modern education in America keeping faith with these ideals? Our text tells us that there are many who fear it is not. "Institutions of learning, once the servants of the Christian church, have become independent. Religion which once was central, has been submerged. Systems of philosophy which are mechanistic, leaving God out of the reckoning, are propagated. Young people leave home for college and return disturbed in their faith and alienated from the church, etc., etc." (Text.) Is anything being done about this condition?

Five years ago a conference on religion in the colleges was held at Princeton and over two hundred delegates representing leading colleges, universities and preparatory schools were present. "It is reassuring to know that outstanding educators are aware of the interdependence of religion and education."

The influence of Christian schools established for Negroes, Indians, children of underprivileged communities is beyond estimation. "There has been a vast network of church schools, mission schools, week-day Bible schools, vacation Bible schools thrown across the continent, as well as a marvelous group of Christian colleges related to the church, better equipped, better manned today than ever before in American history." (Text)

IV. Are We a Christian Nation?

The Christian Home and the Christian school find expression in the social and political life of the nation. Sheldon Jackson interested the government in the introduction of reindeer into Alaska and so became a great benefactor of that land. "The vast work among the Negroes was intimately related to the Civil War and the results of the war. The missionary has championed the cause of the Orientals in America, and the Indian has no better friend."

Dr. Kerr speaks truly when he says, "We cannot follow Christ in the church and turn our backs on him in Congress. . . . The vital relationship of spiritual forces to the civic life of the nation has been demonstrated many times in our history." One interesting incident will illustrate.

A memorial stone at Brewster, on Cape Cod, tells that in 1639 a group of Pilgrims settled there, partook of the sacrament and immediately constituted themselves into a town meeting. The day was doubtless the Sabbath but politics was evidently a sacred responsibility. They were transmitting their Christian faith into social justice. The order pursued is significant. "It was not as a church that they made the approach to politics but as Christians . . . There is every reason why the church should make its influence felt in all social and political issues that have moral implications."

This chapter of the text leads us to the conclusion that the Christian mission in America faces hope as well as warning.

"Surely we may end as we began, with the insistence that God is the one supreme universal need of all humanity, and that that need was never more pronounced than in America today." Gamaliel Bradford.

BACKGROUND MATERIAL

for the Study of

"The Christian Mission in America"

An address given at the W. G. M. S. Con vention, Pittsburgh, Pa., July 1, 1933.

Mrs. John Ferguson, New York,N.Y.

THE approach to my subject as assigned leads very logically to a careful survey of the home missionary text-book, "The Christian Mission in America," written by Dr. Hugh Tompson Kerr, Author, Minister and Pastor. The title is comprehensive and challenging, and a careful perusal of the subject matter wins and rewards attention.

The author begins with the one true foundation for the program of "The Christian Mission in America," which is "The Ever Challenging Gospel." He leads us into the study of the place and power of the Church in the early history of our own and other nations, showing that the Faith of our Fathers is at the very heart of civilization. The Christian Home is presented in crystal clearness as the basic and vital institution in a Christian civilization. Of Christian Education Dr. Kerr says: "The Christian Church and the Christian home flourish best in an atmosphere of intellectual culture. The fathers built the school beside the church. They were not afraid of learning. They were afraid of ignorance which breeds superstition."

From such a foundation and out of such an environment the expansion of the gospel was a logical result. Our author calls attention to the fact that the missionary policy and program of the first three centuries was a triumphant success, and that the history of missions repeats itself. The story of the Christian mission in America, like the story of the Christian conquest of Rome, moved on from cycle to cycle. Such expansion of Christianity was accomplished because of the spirit of sharing,—sharing the gospel with all men everywhere. "Wherever the evangel has burned brightly the story has been told—gloriously and triumphantly told. Wherever it has faded and become hazy the story has been withheld."

Our author leads us into the contemplation of how we may transmit the gospel from generation to generation. "If the Christian faith is not selfpropagating there can be no Christian progress." "The task of each generation is to transmit its cherished values to the coming generation. True values must be conserved and transferred from father to child, from teacher to scholar, from prophet to people. This is what education means. Every generation must reproduce itself. Truth must be reborn in every age. The church whose seed is not in itself will die."

In Chapter five the author presents a refreshing statement of the status and influence of the Church. In place of the usual indictments of the wrongs and weaknesses in the Church he happily presents a very true and constructive picture of that which is right in the Church and

marks her progress. He says, "The church carries forward the Christian mission in the world. One thing is certain, the church everywhere is in evidence."

It was my privilege for a number of weeks during last September and October to travel extensively throughout the western part of our nation by airplane. One of our interesting pastimes, as we flew over towns, villages and cities, was the counting of church spires, which, indeed, were everywhere in evidence.

Judged by its resources expressed only in terms of money there is much that is right with the church. "The money invested in the Christian church is an indication of the interest people have in it. The total revenue of local churches in 1926 amounted to $817,000,000. When we realize that $817,000,000 represents 40% of all the expenditures in the United States for public schools, we realize what a tremendous organization the Christian church is."

In the sixth and last chapter the author presents the supreme challenge to the church,—"The Cross—The Missionary Dynamic." "The identification of Christ with humanity is the central fact of the gospel. In His life and His death on the cross He identified Himself with the life of humanity and still retains that vital union which enables Him to say, 'Inasmuch as ye did it unto one of these, . . . ye did it unto me.' This identification on the divine side calls for an answering response on the human side."

And finally, the author rightly summarizes the whole when he says, "The Cross is God's eternal pledge of life's redemption and the dynamic which constrains us to fellowship with Him in the service of redemption. It is God's abiding attitude towards human life."

The study of this text-book brings full realization that "The Christian Missions in America" is not alone in the carrying of the gospel to geographical areas where it is not known, but also that there is a third command in the great commission, "teaching them to observe all things, whatsoever I have commanded you"; in other words, "the establishment of a Christian social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ." This is our supreme task.

With this very incomplete resumé of the text as Dr. Kerr has given it to us let us now consider some of the "background material" for its study.

First of all, as United Presbyterians, we should acquaint ourselves with the history and achievements of our own communion through our great missionary program at home and in our foreign fields. The material so recently placed in our homes because of the 75th birthday party, in honor of which we are now assembled, will be invaluable and illuminating.

The Church, in its extensive program, is entering only those fields of activity in which it has sacred interests and which fall naturally within its realm of responsibility.

We think first of the home. It must be that the reason why "The Lord loveth the gates of Zion more than all the dwellings of Jacob," is because He knows how much the "gates of Zion" mean to the "dwellings of His people." The Commission on Marriage and the Home, of the Federal Council of Churches, has, during the

past several years, made intensive surveys and studies of the causes of broken homes, and of ways and means for safeguarding the true home life. Their publications are practical and suggestive, and may be secured by addressing the above named Committee at 105 East 22nd St., New York, N. Y.

The responsibility of the Church in the field of International Justice and Good Will is undisputed. This Commission of the Federal Council, known so well by the name just quoted, presents this vital question in practically every phase through its educational publications. One has but to make request to receive invaluable supplemental material.

In the field of Race Relations, the Interracial Commission of the South, under the efficient leadership of Dr. Will W. Alexander, 409 Palmer Bldg., Atlanta, Ga., and the Commission of Race Relations, under Dr. George E. Haynes, 105 East 22nd St., New York City, are prepared to enrich any program with stirring facts and figures.

One of the most acute questions before the Christian Church today is that of the approach to the Jews. For authentic and up-to-date material on this question, with its far-reaching implications, address Dr. Conrad Hoffman, Jr., International Missionary Council, 419 Fourth Ave., New York City. Dr. Hoffman has just returned from an extended trip in Europe, including Germany, and his information should reach the ear of every Christian leader. Send for the brochure, "A New Approach to an Old Problem," price 10 cents. "The News Sheet," price $1.00 per year, published by the International Council, is a mine of information.

In the realm of Temperance the responsibility of the Church is unequalled by that of any other organization. The W. C. T. U., the A. S. L. and other reform organizations are in the field with renewed emphasis. I would call especial attention to the program of The Allied Forces, particularly in their approach to, and organization of our youth. "Education is the great bulwark between American youth and the menace of beverage alcohol and its man-exploiting traffic. An educated, organized, inspired youth is our greatest hope." For literature address Allied Forces, Investment Bldg., Washington, D. C. Ask for the leaflet, "An Investment That Has Paid."

The responsibility of the Church in lending aid in transforming the power of the screen and the drama into an asset in the building of high ideals of life and character, rather than a great liability as it is today, should be more fully accepted than it is. For aid in building local programs address National Council of Federated Church Women, Department of Motion Picture and Drama, 301 R. A. Long Bldg., Kansas City, Mo.

And what of the radio? It is ten years since the first religious radio program went out over the ether waves through the facilities of the National Broadcasting Company. Now we are inclined to take religious radio broadcasting too much for granted. It might be well to consider for a moment this decade of national religious radio and its invaluable contribution to the Kingdom of God. The radio has brought religion into millions of homes, to Protestants, Jews and Catholics, to non-believers and the unchurched, to the sick and

the infirm, the aged and the blind, and to prisoners in confinement, the healing voice of religion has come.

For all the religious programs the National Broadcasting Company furnishes its facilities and network without charge; the radio speakers generously donate their services. It has been estimated that the annual commercial value of the time of these broadcasts is well over a million dollars. For information on this subject address Mr. Frank Goodman, 71 West 23rd St., New York City.

For the broad scope of Home Missions the report of the Congress of Missions under the leadership of the Home Mission's Council, Dr. Wm. R. King, Executive Secretary, contains a wealth of Home Missionary information. Address 105 East 22nd St., New York City.

Through the medium of the literature thus available the "Background for the Christian Mission in America" may be fully surveyed.

A BACKWARD LOOK

An address delivered at the W. G. M. S. Convention, Pittsburgh, Pa., July 3
By Mrs. John Cotton, Henderson, N. C.

THERE are not many people living, I think, who are more able than I to give this "backward look," for though I only heard of the work in Nashville, begun but not long continued, I was living in Knoxville when the United Presbyterian Church began work there for the Colored people. I remember hearing my people talk about the unbelievable opportunity that the church was offering. When I was a very small girl my foster sister, Mrs. Tillie Johnson, whom many of you know, used to take me for walks to the ugly red barracks, where the work began. I can just remember its dark ugliness and I used to listen wide-eyed to her monologues on what the work would be to her. I have a mental picture of the slim brick building that stood on an old fort site on another hill which was the first Knoxville College—a torch which was to bring light to my benighted people.

Almost from the first the United Presbyterian Church felt the urge to go to the aid of the under-privileged people, in whose faces the sun had shined, around whose shoulders the yoke of slavery had lain, and whose voices were as "children crying in the night, as children crying for the light and with no language but a cry."

So many weary years of privilege denied, so many years of longing—"To know, to know," and now at long last, the torch lighted, a prayer answered—hope pointing the way! I thought at first I could tell you what it meant to us, but words fail me!

To me individually, perhaps, a chance would have come because my mother went south immediately after her graduation from Oberlin College in 1860 to do her bit in bringing the light to her less fortunate sisters, but to hundreds of my friends and acquaintances and to thousands of their children the light was far, far away; for it was years after this before a public school system was established for us, and it could not fill

the place in our lives of Christian institutions. We were sans education, sans ideals, sans morals, sans everything. Christian men and women came among us, as truly heroes as those who a few years before had laid down their lives on those very grounds. They came and literally gave themselves that what was theirs as a matter of course might become ours with much striving. What was happening in Knoxville was duplicated in Norfolk, Blue Stone, Chase City and Henderson. Dr. McCulloch, Ida McCulloch French, Agnes Waite, Maggie Cleland, Miss McDill, our sainted Eliza B. Wallace, and other of the Elect literally giving their lives to us have made places in our lives and hearts that even death cannot erase. A few evenings ago I was reading Mrs. Craig's "Fifty Years of Junior Missionary Work"—the account of the assembling of the rags for the carpets in the halls of Knoxville College. Often have I walked over those strips of rag carpeting and thought them lovely—not old enough, then, to realize how *very* lovely—because of the sacrifice that made them possible. The grammar school that was Knoxville College gradually became a high school, an academy, a college to which we point with pride.

A bit later a new venture was tried, and right into the heart of the black belt of Alabama, into lives unbelievably bleak, and conditions as crude as Africa itself—went influences from men and women, spirit filled and trained at Knoxville College. "People who sat in darkness saw a great light." Athens, Riceville, and Cleveland, Tenn, and Townsville in North Carolina received the blessings of the church's presence. Loving Christian sympathy became the lever that was little by little lifting a race into useful Christian citizenship.

One of the finest pieces of work done by the church schools was the giving of home ideals in the boarding departments. So many tastefully and spotlessly kept homes among my people today, are the results of the boarding school influences; and hundreds of young men have the Altar in their homes because it was done that way at school.

The hospitalization venture was of inestimable value to us, giving as it did a splendid opportunity for trained service to so many of our young women and decent hospital service to our sick, which, in so many places, is denied us. It is a source of deep regret that the Nurse Training department of Jubilee Hospital has had to be discontinued because of our inability to meet the State requirement in equipment, and in number of beds, etc. But this I want to say in passing, no Jubilee girl has taken the State board examination and failed to pass.

Little by little we have forged ahead. The one room cabin has gradually given away to the neat cottages and really lovely homes my people are acquiring. The schools as they have gradually grown into something worthy of the name have drawn almost entirely on the Christian private schools for teachers. At the demand of an educated laity, the ministry is slowly becoming more intelligent. We have become more thrifty, more self respecting—all this—but we count not ourselves to have apprehended, but pressing on—"Where do we go from here!"

To my mind we are facing a clos-

ing door. The boarding schools that have given ideals for living, the Christian training that the private church schools have made possible, seem closing in our faces, the public and state schools *can not* give us what we need. We have some homes but not nearly enough to give us the "manners" we have had no chance to acquire. We are wrapped in gloom every time one of our schools is turned over to a county or state board. Often the pro rata is twenty-five dollars or more per white child to the two or three dollars for the black child. Even in sections where the Negroes pay more taxes than their white neighbors this is true. But it is not the material, it is the cultural and spiritual things I crave for our young people.

We have not been on the receiving line always, either. In many ways the Negro has been an asset to his country—in war always, and in helping to make the desert blossom with his brawn. And in artistic lines he has made a very definite contribution to the world. Do you know the Henry Tanner canvases in this city? Have you thrilled to the voice of Roland Hayes in "The Crucifixion"? Have you not enjoyed the Jubilee Singers of Knoxville College at this convention? There have been worth while books written, really worth while verses sung. The deep spirituality of a chastened religious life will add much to the religious thought of this generation. A few nights ago I sat in a downtown theatre in New York City. I was witnessing "Run Little Chillun," a highly dramatic picture of two phases of the religious life of the Negro by the Negro, Hall Johnson. At the close of the first act—a breath-taking picture of a voodoo dance in the name of religion, a white man behind my party remarked to his companion, "This country just could not get along without the Negro," and he was speaking from an artistic point of view.

Seventy years is not long to build a race. We have made mistakes as what race has not, in the making; will continue to make them, but let me plead with you to stick with us as we plod along on our upward way! Won't you listen, still in sympathy, as we sing with one of our own bards?

"God of our weary years,
God of our silent tears,
Thou who has kept us thus far on the way,
Thou who hast by thy might led us into the light,
Keep us for ever in thy path we pray.
Lest our feet stray from the places our God where we met Thee,
Lest our hearts drunk with the wine of the World we forget Thee.
Sheltered beneath Thy hand
May we forever stand
True to our God, true to our native land."

Give courage, Lord, when dark the night,
And tempests fierce arise;
When roads are rough, and foes assail
And clouds obscure the skies.

Let me rejoice that I have lived,
Have hoped and toiled and prayed;
Have faced life's problems as they came,
In sunshine and in shade.

—*W. G. Wilson.*

MIGRANTS "IN OYSTERS"

Adapted from Report by Helen G. Hunter, Council of Women for Home Missions

DARKNESS had begun to settle over the little oyster community at Shell Pile—so named because of great piles of oyster shells saved for planting in oyster beds later in the season. All the oysters were shucked for that day and soon the revival services would start. As we stopped in front of the church, just a few feet from the row of shacks, we could hear strains of music in the distance. They drew nearer and nearer and then out of the darkness emerged a great "praying band"—men, women and children—swinging up the road toward the church, and as they drew nearer, their chanting grew louder and louder—

What are they doing in Heaven today
Where sin and sorrow are all passed
away
And joy flows like a river they say
Oh, what are they doing today?
Just a little while to stay here,
Just a little while to wait,
Just a little while to labor
Sweeping through the pearly gate.

A primitive group of folk were those migrants we found "in oysters," not only in their worship but in their whole manner of living. There was the same picture of undernourished, uncared-for little children in cluttered, crowded, unclean shelters, typical of migrant camps. Some Negro migrants had settled for the oyster season in these two and three-room shacks built on posts in the marshy lands that the water might not soak through the poorly-laid floors. Seldom was a shack the home of only the immediate family, but there were aunts, uncles and cousins who lived there, too.

In this little community the migrants operated four poolrooms, four barber shops, two restaurants and two tailor shops. We learned that most of the migrants were from Maryland. Some of the families had been at our center at Houston, Delaware. About two-thirds claimed to live in this community the year around. They pick crabs, do domestic work, berry picking and farming. The others work at their homes for a season and then "follow the crops" elsewhere.

During oyster season many of the men "go up the bay" for clams, crabs and oysters, and the remaining number, with the women, work in the shucking houses. They were paid thirty cents per gallon, ten quarts equalling one gallon. The first gallon each week was given to the employer for payment of the carrier. When an order was received, employees had to work night and day until it was completed. A good shucker could make six dollars and above daily. There were six oyster houses, one "across the river," one on the "Peak of the Moon," one at Bivalve, and three on Shell Pile — all independent companies.

After living a few days among the people some facts were clearly revealed. First, the resident people were interested in one another. Local Negroes who were in need were cared for by other residents of both races. They were interested that no citizen of the town should lack food, cloth-

ing or shelter. Among the migrants, however, there was much need but the migrants who had, shared with those who had not, keeping starvation from gripping any.

Early one cold morning a gentleman, above the age of seventy years, came on his bicycle to inquire of neighbors as to the condition of a widow and children who were reported to be in need. Later that morning, after investigation, he said he was convinced that they were well supplied—"stocked up in food and clothing to last months, and the mother received a compensation fund of forty dollars monthly. No need for worry there!"

Therefore, I concluded that the local people neglected their duty toward the migrant because they did not understand that he, too, was their neighbor and a part of God's plan.

About sixty of the two hundred children were enrolled in the African Methodist Episcopal Sunday school, and there was an average attendance of about thirty-five. They took envelopes and begged everybody for "somethin' on my card," the end in view being the prize for the one bringing in the greatest returns.

Of one hundred and thirty-nine children of school age, only seventy-four were registered in the two-room public school for the migrants, and twelve in the local junior and senior high school. Many reasons were given. The two-room school was crowded; parents were not co-operative; and because the migrant is not a taxpayer, until recently, he was obliged to pay tuition fees monthly for each child attending school, and so many were kept at home "to mind" younger brothers and sisters, while parents worked.

In our center we registered fifty-six children under the age of six years. Later we discovered three more. On February 22, when the A. M. E. minister and I visited homes enrolling the children under school age, we found the parents very skeptical and unbelieving in our project. They told us they were leaving the following week for Maryland. At the close of the season some of those same parents pleaded with us and begged that we should continue the school during the summer while they farmed and picked crabs.

Each day at the center was full of interest for both children and leader. A big day among others was when a pretty white bunny came to visit with us. We put him in a baby's basket and put netting over him. Helen fed him cabbage leaves; Lemuel gave him water to drink and Mary gave him an apple. He hopped around the floor and seemed very happy, though at first a little frightened. We put him in another room while we played games. When we sat in a circle and sang songs, Mary suggested that we bring in Bunny so he could hear us "when we get on our knees and say 'Thank you Heavenly Father for our Bunny.'"

Some three years before, this group of Negro migrants "in oysters" had been discovered by the Council of Women for Home Missions. At that time men on the oyster ships, when asked who did the shucking and where they came from, replied, "Oh, when tomatoes are done in Delaware and Maryland, we send our trucks down there and haul the people up for oysters." Never had we forgotten this but when budgets were

made year by year there never was money to make a beginning in this field. Then in January a young Negro woman, Miss Helen Hunter, who had worked so effectively at the migrant center in Houston, Delaware, chanced to stop in the Council office. She needed a job. At once this field among the oyster migrants flashed across our minds. But there was no money. Then we remembered a special unemployment fund. Could this serve a double purpose, provide a job and start a migrant project? Those administering the fund saw the great possibilities and the first week of February the worker arrived at Shell Pile.

A survey of the situation was our plan at first, but deep down in her heart Miss Hunter had hoped to make the beginnings of a center. Soon Mr. Johns, the greatly respected pastor of the Negro Methodist Episcopal Church at Shell Pile, grasped the situation and he said, "Oh, I visited the center at Hurlock, Md., and we must have a center like that for these children 'in oysters.'" With him we visited the families in the shacks and were heartily welcomed as friends of Mr. Johns; then to his church, and plans were under way. There were several rooms on the second floor of the church which he said could be converted into a center. The co-operation of the African Methodist Episcopal, Methodist Episcopal and Baptist groups in Port Norris, Bridgeton, Vineland and neighboring towns, brought opportunities for presenting the needs of this field at local and district meetings.

Special offerings were taken; all kinds of supplies were promised. Babies' baskets, cups and bowls, spoons, babies' bottles and the like, were transferred from one of the cranberry centers to Shell Pile for the oyster season. Still, children's chairs were needed. The ingenious Mr. Johns made a few out of orange crates, but more were necessary. A good friend in Vineland heard of the need and offered a number of children's chairs and tables which had been rescued from a church fire. The cook stove, which had lost its two front legs and leaned on a tree trunk, was a warm friend on those blustery days when the little building literally swayed and rocked with the winds. So wild were the winds and so strong was the rocking that the children played they were on board a boat.

As the oyster season ended in April, the migrants began to scatter. When the doors of the center closed, there were pleas on every side that they reopen in September when the oyster season was on again. The migrant parents and children begged for it. The detective-constable-social worker said, "We need somebody to look out for the girls of twelve-fourteen years. They leave school and their mothers send them on the boats to commercialize. They become diseased, drunken prostitutes before they reach the age of fifteen years."

Business men at the Shell Pile said, "Prepare for at least seventy-nine children. They'll be here and needing you. Never has anything here so changed the lives of the children as that center. They came to the store clean; they used their manners in the store; they were kept from running here all day and kept out of the streets. Others wouldn't notice it as we do here. Be sure to come back in September; we need you!"

GREETINGS TO THE W. G. M. S. FROM FOREIGN LANDS

GREETINGS from Our W.G.M.S. which is known here in India by the name of Synodical to the W.G.M.S. in America.

The chief aim of our Synodical is to carry out our Lord's last Commandment recorded in Matt. 28:19-20, and I am glad to say that with His help and with the help of its members the Synodical is trying to obey that command.

It is difficult to enumerate all the different lines of work that are undertaken by the Synodical, but what ever work it has taken up, it is doing splendidly, and so far has never felt any lack in the way of money or workers.

The Synodical has been a source of great inspiration to our Presbyterials and Women's Missionary Societies. It has tried to bring them into closer touch with each other and has made them realize that they are all one, and are working for the same cause.

Our contributions including the Thankoffering have been nearly 2,000 dollars per year, which have been used for the support of one Home Missionary, Bible Society work, Blind School, Widow's Home in Gurdaspur, Relief Fund for Bible Women, Scholarships for Higher education for the self-support pastors' daughters.

At the end I would just like to say that the Christian women here in India are grateful to the Christian women in America, who by their example have set up such high ideals of service for us all.

(Signed) Nora Bashir ud Din,
President (Synodical).

(From Rawal Pindi)

Dear American Friends:

We praise God for what He has done in 79 years in India. We truly believe a new day has dawned in India because of your missionary enterprise. Miracles have literally been wrought as you have prayed. You have been so faithful in your intercessions and so liberal and self-sacrificing in giving your men and money.

We sympathize with you in your financial depression and wish to suffer with you, and take our cuts gladly, if with your reduced contributions you will add greater zeal, intercession and passion for souls.

In 79 years you have helped to form a real little church in India. Now this church is looking to you for leadership and guidance in the things of the Kingdom of God, in these days of "World Spiritual Depression." Don't fail your daughter church, and remember there are millions of "other sheep" here that have not been brought into the fold.

Yours in His service,
(Signed) Mary R. Samuel.

Greetings from Gurdaspur Presbyterial to our far away friends in America:

We want to show our appreciation in a few words of what Christianity has meant to us and what it has done for us. We would have been in

darkness and would never have known the reality of Jesus and his love for us, His lost sheep, had not the gospel been brought to us. We Indian Christians earnestly feel that the coming of the missionaries has wrought great change in our lives, not only morally, but most of all spiritually. We heartily thank you for sending them to us. They have shown us the right path through the Bible and also through their personal influence. Through this endeavor and with the help of God there are hundreds of real earnest Christians in the Punjab. Please don't for a minute let this thought rest in your mind that your sending our missionaries and money has not meant anything to us. We wish you could come and see the change yourselves. We not only need your pecuniary help but we would ask you to help us with your ardent prayers too.

(Signed) D. C. Massey.

Beloved and honored Sisters of the West:

On the occasion of this great Jubilee all the women of Sargodha Presbyterial congratulate you on the blessed and disinterested service you have rendered, a service which has been for our worldly, but especially for our spiritual advantage. You have, in very truth, sacrificed yourselves and your wealth that we might be sharers in Christ. By means of education, worldly and "other worldly," you have enabled us to stand on our own feet. We realize that we have passed out of death into life and it is through what you have done for us.

By the beauty of their behavior toward us, your sisters whom you have sent have made a very deep impression upon us, both spiritual and ethical.

Let us assure you that your prayers and work have united us to Christ, and our prayer is that the Lord will receive you and us all into His eternal inheritance. Amen.

(Signed) Mercy Hakim Khan,
President Sargodha Presbyterial
in collaboration with other teachers of Sargodha Girls' Boarding School.

What I have gained by accepting Christ.

Not one of us is ignorant of the fact that the God-fearing people of America and the American missionaries have sacrificed not only their money but even their lives to bring the people of this land to Christ. Shedding tears of joy for this and from the bottom of our hearts thanking first our kind Heavenly Father and then our dear missionaries, we respectfully offer our congratulations to you. And we pray that God will continue to work here in the future as in the past, removing all obstacles, that His work be not hindered.

And now, what have I gained by accepting Jesus Christ? Briefly, the consciousness of the Holy Spirit's presence in my heart, the walking by His guidance and being taught by Him are a great blessing to me. Because of this it is my joy to tell others of the mercy and love of Christ for sinners.

By means of the incomparable love of Christ I have been freed from all my burdens, cares, anxieties. Although I am not rich, yet I am always happy because my daily needs are supplied in Christ. I have no bank deposits, no earthly inheritance, but

my trust is in God. I have no fear, no worldly possessions to lose, no desire to receive material wealth for Christ is my everlasting treasure.

Last and greatest of all is the peace that is in my heart because of the hope of everlasting life and the anticipation of the time when the beloved of the Lord will enjoy constant fellowship with Him and live forever in the joy of His presence. Amen.

(Signed) Barkat Bhag Mal,
A Representative of
Sialkot Presbyterial.

Message from Mrs. Jiya Lal, a member of Gujranwala Presbyterial, to W.G.M.S., 1933.

My dear, kind and honored Sisters:

Greeting—

We Christian women of India thank God that He put such love into your hearts for the saving of souls here that you have been willing to deny yourselves even to sending your own sons and daughters. You have also sent large gifts and offered many prayers. We truly thank you and assure you that because of your service, gifts, and prayers there are today thousands of Christians in this dark land. I, myself, worshiped idols and vainly sought for God but now that I have found Christ and He is my Saviour I have perfect joy and peace. He has put into my heart and into the hearts of many of my Christian sisters a great passion to witness for Him, that many more of India's daughters may be won for Jesus Christ.

We pray that God may reward you for your sacrifice in our behalf and that He may use you even more wonderfully in the future than He has in the past.

With much love to you all,
Your sister in Christ,
(Signed) Raj Kumari.

SOUTH SUDAN

Nasir, South Sudan

Pech Kak speaking (pronounced Pach Kok)

To the Christian women in America,

Are you well? Have you peace?

We Nuers are glad that you made the plan that the Words of Jesus should reach the country of the black people, because a long time ago we knew nothing of Jesus but now we know that our own gods are false and have no power.

Our sick are being healed, our orphaned babies live, we have a school, we have some of the Book of God written in our own language and some other books too.

But the devil is still tempting us. If we had village schools, many people who do not come here would hear the Word of God.

We are very happy with the amount of God's mercy which we know but do not forget to pray for us daily for our need is great but our God is powerful.

May you have peace.

(Message from Peck Kak sent by Miss Ray Huffman, Nasir, Sudan.)

NORTH SUDAN

(Miss Elsie E. Grove, Khartoum North, sends the following message from Elizabeth Gubara. Miss Grove says, "Elizabeth was here in school when I arrived in 1912 and has been one of our faithful teachers for quite a number of years.)

To our Sisters in America,

Greetings:

I am very thankful to have been one of the Sudanese girls who was sent when quite small to the American Mission Girls' School. I, being only a girl, knew nothing of my own religion, Mohammedanism. Since that time I have lived in the School and have learned to read the Bible and to sing and pray to God. Gradually I found Christ and accepted Him as my Saviour. I am very thankful that He blessed me and helped me to confess Him as my Saviour before my people, and now I am His forever.

In the town in which I live there are about 30,000 people, and Saieda, another girl from the school, and myself are the only Christians in this town. We are thankful to you for sending the Light to us and we hope and pray that you will not fail us, but will help us to lead these, our brothers and sisters, to the Light which is in Christ.

Elizabeth Gubara.

WEST ETHIOPIA

(Mrs. Bruce Buchanan sends the following message from Gidada, Sayo, Ethiopia. She says "I am using his thought and mostly his own words.")

Gidada, Sayo's blind Christian leader, starting on muleback to Sadi, three days away, stops to send you a message.

"Not so long ago our people out here worshiped the witch doctor and nature. Many still do, but now that the Gospel has come we are very happy. True, we have priests but they only teach the people in Geeze, which neither they nor the people understand.

"Last month several who heard the Gospel said: 'Please come back and teach us more,' for they marvelled at the Good News. That is why I am returning.

"There was an old Mohammedan who for two days heard the Good News. He confessed His sins and his faith in Christ, and began teaching others the third day. He is Desso Usso and we hope that he will do much to help his people. I hope our people will be good Christians. We will teach them. Won't you pray for them?"

(Added by Mrs. Buchanan.) The little Church here in Sayo has a biweekly offering. Some of this money supports blind Shoro, another evangelist, together with his helper. A part pays tuition for four school boys. Still more helps support a little out-station school of 21 children, who now know a wonderful number of Scripture passages.

The lovely new hospital is almost ready for occupancy. Soon after Bergsmas arrive will be a great time of "moving in." What thanksgiving in the hearts of all of us Ethiopians and Americans.

LETTERS FROM EGYPT

Sent by Miss Sarah B. Meloy, Cairo (now in U. S.).

Message to the W.G.M.S. from the Assiut Presbyterial.

Hearty greetings we send you ladies of America from our beloved land, Egypt, in your Jubilee for what you offered of great service and sincere sacrifice for God's sake, and the love of humanity to lighten its misery.

You have served the needy with your money, time and bodies. Some contributed money, others gave their time, others left their country and beloved people and came to our land

to comfort a broken heart, to sympathize with a helpless person, to help in spreading light, to hold the banner of the Lord high.

We send you our greetings from a land which one day helped in civilizing other countries, but the years overthrew it with ignorance and misery. You heard of its need and offered a helpful hand. If everyone of you had the chance to visit our field what happiness would fill your hearts. You will see prosperous schools, helpful hospitals, living churches.

May God bless you and reward you for all your sacrifice.

Madame Azer Gubran,
Class 1906, P.M.I.,
President of National
W.C.T.U. of Egypt.

Members of the Women's General Missionary Society of the United Presbyterian Church:

Heartfelt greetings at your jubilee celebration, from a Bible-woman in the Delta, Egypt.

I was educated at the Mission School at Assiut. The life of Miss Ruth Work and of other missionaries who had left their far-away country to toil among my people influenced me to want to serve my country and people.

My work is in Alexandria.

Five women from one of my meetings joined the church at one time. Others testified to changed lives. One who had been praying for her drunken husband, said, "I thank the Lord and thank you that through your prayers my husband's life has been changed."

I thank the Lord for the blessing he has brought to my life through service.

The Lord's blessing on your undertakings in all lands.

Your sister in the Lord,
Victoria Hanna.

AMERICAN MISSION
GIRLS' SCHOOL, MANSURA

Dear Friends and co-workers with Christ: I bring to you the greetings of teachers who have been trained in your schools in Egypt. In behalf of the Egyptian teachers, I extend to you our most hearty congratulations on the seventy-fifth birthday of your church. We wish to join our prayers with yours that out of this great celebration shall come a new vision to the Church for the needs of the world; that this same vision will come to our church here in Egypt.

The past months have been the harvest time here in the Delta. The grain was white unto the harvest before it was cut. Much of the grain was lost because of the poor methods used in the harvesting. Our schools are "white unto the harvest" with the souls of girls. These girls go out into the land to become the future teachers, nurses and mothers of Egypt. For the sake of Egypt, for the sake of our Church and for the sake of Christ, we need the Christian school in Egypt.

As a head teacher in one of your schools, I realize more than most of the teachers the trying times you, our friends in America, are going through in order to keep our schools open. It is a testing time for us all. We have found out those who are really loyal to the mission as workers. They are going to stay by and are willing to sacrifice in order to keep our work going. We share with you and our hearts are heavy because of the burden you are carrying. Let us

remember. that God will not give us more than we can bear. Christ did not tell his disciples that when things were hard for them to give up. He said, "Go—preach—teach and heal." Then he gave the promise, "Lo, I am with you always." He has been with us. He is with us now. He will be with us.

We crave the friendship and the co-operation of you, our sisters across the sea. We rejoice in the bond of love that is between us and our missionaries. We ask that you and we here in the land may pray for the one great aim, that "Egypt shall know the Lord and that the Lord may be known to the Egyptians."

Written by Helana Mikhail, head teacher in the school for Girls' in Mansura, Egypt.

(The following message is from Gomer Mansour, first graduate nurse from the Training School for Nurses, Assiut Hospital, Assiut, Egypt. Miss Gomer is now in Child Welfare work in Cairo associated with Miss Jane Smith.)

The American Mission is a great blessing to all the Egyptians, especially to the girls. Our family was large and my father was not able to send us to school. He heard of the American Mission and the good they do. One day he took me to the Girls' School in Luxor and asked the missionaries to help him by taking me free as a boarding pupil, and so they did. There I was a pupil for nine years, supplied with everything I needed, books, a part of my clothing, food, education and more than that the knowledge of Jesus Christ who died for us and saved us. When I finished the high school, I wanted to help my less fortunate sisters who had not had the chance to go to school as I had. So I went to the American Mission Hospital in Assiut and took the training course for nurses for three years, graduating in 1928. I am glad I am a nurse for I can help the sick children and teach their mothers to take care of them.

Gomer Mansour.

POLITICS IN INDIA

By Dr. Harris J. Stewart, Gujranwala, India

(*Continued*)

HERE was a round table conference indeed, and many were the hopes and misgivings with which its results were awaited. Needless to say the prestige of Mr. Gandhi was greatly heightened, and with him that of the Congress!

But what about the police who had been fighting the Civil Disobedience movement under conditions of great strain and provocation but with remarkable restraint and success? Would their great chief "let them down" now in face of the Congress demand for an inquiry into "excesses" alleged against them, an inquiry which would constitute an insidious attack on the loyalty of a force which has not yielded to the more direct attempts of Congress to undermine its loyalty? And what about the minorities, especially the Muslims, who had hitherto supported Government, but felt that their viewpoint had not been sufficiently pressed at the Round Table Conference, and were apprehensive of their status in the future? Would Government slight their weaker friends in making peace with their more powerful enemies? Such speculations were soon set at rest by the announcement, on March 5, 1931, of the terms of a settlement which had been arrived at and which became famous as the "Irwin-Gandhi Pact." The Congress agreed to give up Civil Disobedience, and Government to reciprocate by a general release of political prisoners, both terms being defined in senses reflecting honor on the parties concerned. There was no surrender by Government in regard to any of its proper functions, and freedom of action was reserved in case the Congress failed to give effect to its side of the agreement. Mr. Gandhi waived the demand for inquiry into the alleged "excesses" of the police. The salt laws were not modified, but Lord Irwin promised some relaxation in their administration provisions in favor of certain classes of poorer people. Altogether the "Pact" seemed to offer satisfactory hope of future peace. It opened the way again for the Congress to enter the next Round Table Conference due to convene in London at the beginning of the winter season. It seems to us that it is much to the credit of Lord Irwin, that he was able to persuade Mr. Gandhi to try "the more excellent way" of co-operation and persuasion; and also that it is much to the credit of Mr. Gandhi that he was willing to trust Lord Irwin. It also seems very regrettable that events eventualy gave the lie to the new born hopes. Mr. Gandhi did indeed attend the next Round Table Conference as the plenipotentiary of the Congress. But it would seem that he was unable to carry with him completely the more recalcitrant of his followers. Perhaps there was a feeling that his terms with Lord Irwin constituted too much of a surrender and tended to tie the hands of the Congress in the most effective means at their command for bringing pressure on a powerful and untrustworthy alien government. At any rate it was openly declared by some that the "pact" was a "truce",

and it was the duty of Congress to take advantage of it to prepare for the next and final struggle. Moreover, the tactics now developed by Congress gave the impression that they were trying to exploit to the utmost their newly won prestige as representatives of the country in treating with Government on equal terms. Occasions were found for charging Government or its subordinate officers with dilatoriness or lack of good faith in implementing the provisions of the "pact", and these furnished excuses for further interviews with the Viceroy or his representatives, and, the impression was created that the Congress was thus exalting itself as a sort of "parallel government". These protracted interviews on minor points finally threatened to break down and it was only at the eleventh hour that Mr. Gandhi decided to catch the last boat that could get him to London in time for the meeting of the second Round Table Conference!

Even at the Round Table Conference one could not help wondering if Mr. Gandhi had any powers as a free agent to negotiate an honorable peace for India. Was he fettered by the mandate of the Congress so that he could contribute little or nothing of statesmanship to the working out of the problems which had to be faced? One of these problems—perhaps the greatest—was that of the Minorities. Mr. Gandhi's consistent claim that he and the Congress did not represent any particular section of India's population, but the whole of it, was not acceded to by others. They blamed him with having blocked any agreement which would guarantee the rights of minorities, *vis-a-vis* the Hindu majority in India as a whole. Finally a group of representatives of certain minority communities including Muslims, Untouchables and Christians entered into the so-called "Minorities Pact" whereby they agreed to defend one another in their claims for adequate representation and protection in the new constitution for India.

It looked, from India, as if the congress would welcome a breakdown in the negotiations of the Round Table Conference, a failure which would open the way for a resumption of their struggle with Government under circumstances favorable to them. And indeed it seemed as if the protracted meetings and long speeches around the Round Table in London would develop little of practical value. Mr. Gandhi had succeeded in "sitting tight" and difficult problems had arisen which required even greater wisdom than his to solve. Would it all end in a fiasco? If that was the hope of Mr. Gandhi or his followers it was doomed to disappointment. Mr. Ramsey MacDonald on dissolving the Conference announced that the British Government would keep steadily on in its endeavor to solve the remaining problems, and certain committees would immediately be constituted to continue the work of the Conference by investigations and discussions in India itself. This looked forward to the completion of the deliberations around the Round Table at the Conference at the close of 1932.

Meanwhile Mr. Gandhi, in his final remarks, in London had hinted that, for him, perhaps the parting of the ways had come, as regarded his English friends of the Round Table. And in India it was apparent that the more extreme counsels were pre-

vailing in Congress circles and only awaited the return of their leader to be put into execution. Evidently the Irwin-Gandhi pact had been looked upon only as a truce which gave opportunity for preparations for a resumption of hostilities, and plans were ready for the declaration of Civil Disobedience. The Indian Government was doubtless aware of the nature of these plans, and was determined not to permit the country to be again thrown into disorder by them. Hence Lord Willingdon, who had now succeeded Lord Irwin as Viceroy, made short Shift of the Congress' efforts, (through Mr. Gandhi as their representative,) to renew "negotiations" with him on disputed points of government policy and administration, and, on the ensuing declaration of Civil Disobedience, promptly ordered the arrest of prominent leaders including Mr. Gandhi, and set in operation effective measures for preventing and defeating the Congress' efforts at agitation and propaganda throughout the country. In consequence the past year (1932) has been one of comparative peace and quiet, due however, to the firm hand of Government in suppressing the activities of the Congress.

Meanwhile the Round Table Conference committees were set up and proceeded with their work in India. The most thorny problem, however, did not yield to their efforts at solution,—viz. that of the representation of the different religious communities in the new constitution. The "Minorities Pact", entered into at London, strengthened the "demands" of the Muslims, and others uniting with them, for adequate representation, demands, which the Congress, as representing Hindus, was unwilling to grant. On the other hand the right of those entering into that Pact to speak for the communities they claimed to represent was not unchallenged. For instance, one of the two Indian Christians at the Conference entered into the Pact while the other sided with Mr. Gandhi; and Dr. Ambedkar claimed in entering the pact to represent the Untouchables of India—a vast claim, disputed by other "representatives".

In India as a whole, Hindus (if Untouchables be classed as a part of them) are easily in the majority. The number of Untouchables—i.e. low castes or outcasts—may be variously calculated perhaps, according to the bias of the enumerator, and the definition employed, but at its greatest is very large and combined with the Muslims and other minor communities would considerably offset the Hindu majority. Hence the political importance of the question: "Shall the Untouchables be classed as Hindus, or separately?" Mr. Gandhi refused to admit it as a political question. To him it was a matter of deep *religious* concern. The Hindus of higher caste had for centuries wronged these despised brethren, and it would be to their everlasting shame to permit them now to be recognized constitutionally as a separate entity, with the stigma of untouchability forever branded upon them by the law of the land! No, they must have the full right of Hindu citizenship and be enrolled in the electorates with the higher castes as part and parcel of the Hindu community. On the other hand, Dr. Ambedkar, a representative of the Untouchables themselves, felt this was only to close the doors forever to

political influence on the part of his community. The Hindus would dominate and exploit them in the elections and they would have no chance to send representatives of their own kith and kin to the legislative halls. They would always be represented by the more powerful caste Hindus. Hence his demand for "Separate electrorates" for the Untouchables.

In the Punjab the situation as regards the "Minority Problem" is most acute. The Mohammedans have a clear plurality as regards population. The Hindus and Sikhs are the next two largest communities, the last named comprising only about 13 per cent of the total population. They claim however an importance out of proportion to their numbers. They were the latest rulers of the Punjab before the advent of the British, and are intelligent, capable and aggressive, and have been putting forward "demands" for a representation of as high as 30 per cent in the legislature. They base this claim on a principle, which has secured considerable support, that important minorities should be conceded some extra "weightage", in order to secure for them an adequate voice in the government. But if the "demands" of the Sikhs were granted for so large a "weightage", substracted of course from the majority community, viz. the Mohammedans, it would reduce the latter to a minority as compared with the combined strength of Hindus and Sikhs. And the Mohammedans have little doubt but that they would combine. The Sikhs have definite affinities with the Hindus, of whom they may be considered a sect, being in all important matters such as inter-marriage, inter-dining, and other social and religious customs on a par with caste Hindus, and passing freely back and forth as regards religion proper, from the one division to the other. In consequence the Mohammedans—who, in most of the other divisions of India, and in India as a whole, are hopelessly outvoted by Hindus—have advanced "demands" that in the Punjab their population majority must not be reduced to a representation minority but must be secured to them inviolate by constitutional provision. It is clear that the rival claims of the Hindu-Sikh community are incompatible with those of the Mohammedans, and if neither side was willing to abate its demands an impasse was inevitable.

The situation thus illustrated in the Punjab is what actually came to pass, and the committee of the Round Table Conference appointed to grapple with the problem in its all-India aspects was obliged to report failure, and a formal application was made to the Premier of Great Britain to act as umpire and decide the issue. The Premier had appealed to India to settle this problem herself. A mutual agreement would have better chance of success than one imposed from without. At the same time it was made clear that the British Government would not allow even this problem to hamper the progress of the formation of the new constitution, lest it incur the odium of bad faith in having admitted India's internal quarrels as an excuse for not fulfilling its promises to set up self-governing institutions. Hence Mr. Ramsey MacDonald reluctantly accepted the responsibility for adjudicating the rival claims of the religious divisions of India, and in due

time announced his decision, the so-called "communal award". Anticipating that it would be impossible to satisfy all the discordant claims and that the "award" was sure to be criticized severely, he stipulated that it would remain final, unless a modification were adopted unanimously by all parties concerned.

(*To be Concluded*)

SOME IMPRESSIONS OF THE NILE VALLEY

Extracts from letters written by Miss Virginia M. Liggitt, Teacher in Esbekiah School, Cairo, Egypt.

JANUARY 4, 1933

WELL, here we are in Assiut and it is quite a nice place. I was with the Hickmans from Thursday till Sabbath evening and then came over to P. M. I. to visit with Cousin Ulrica. Have been here since and probably will stay here until Saturday when we shall drive back to Cairo, going with Aunt Roxy, since she drove up for the Association.

Have been meeting many people you all know and it is all delightful. The Association meeting is so interesting, so tense and vital, that I dislike to miss any of it. P. M. I. is certainly a marvelous institution with modern equipment and beautiful grounds and surroundings with so much fresh air and sunlight. When we contrast this with Esbekiah we marvel that we do not have a great deal of sickness there and yet we are quite free from that. We have gotten word from Dr. Anderson informing of further reduction and we wonder as to the future of Esbekiah.

I am so glad that I could be here for the Association, not that I could make a speech or anything like that, but it's certainly a rare experience to see all of these noble people trying to stretch out the money in the best ways possible and to hear their experiences, struggles and accomplishments. I wouldn't miss this for anything. A carriage now awaits us to take us to the Orphanage and I want to go and look around.

JANUARY 10, 1933

Returned to Cairo last night. We drove down through muddy roads, passed many villages, over canals, etc., and what an experience!

We left Assiut about 7:00 a.m. and arrived here about 6:00 p.m. and what a breeze! It was one of the bitterest winds I have ever experienced.

But those days at Assiut are now a memory instead of a reality. The days just flew by. I saw so much, met so many fine people and did so many nice things. Did enjoy the visit with the Hickmans. You know Dr. H. is the Administrator of the College and he took me all over the buildings and I met his Egyptian assistants who explained some of the finest of their equipment of the laboratory. Assiut College is the most reputed spot in Egypt for education.

I saw the desert and the beautiful ever-changing colors of the rock formations. A desert is not a flat, sandy country but mountainous and gorgeous in colorings and breath-

taking with its vast hills and valleys. We took these trips out by bicycles and I got quite stiff the first ride but gradually got quite accustomed to long trips.

The visit to the orphanage was quite worthwhile; but what a sad sight! Fifty helpless, unloved babes there having been found half dead, bruised, alone, in abandoned homes in the mud villages near Assiut.

On Saturday morning I went with Dr. Horace Giffen to the leper clinic. Every Saturday these lepers come to Assiut for injections for this, most awful of diseases. Oh, such sights! Fingerless, handless, eyeless, noseless and some almost faceless specimens coming there for treatment and then remaining for the Bible lesson, Bible stories and a sermon by the doctors and Bible women.

If there is anyone who tells me of the uselessness of missions, I can now tell him heaps. These poor people are being made happy. *Happy* and what, after all, do they live for? Our Church is doing a tremendous, stupendous work here. I am so deeply grateful that I can see this with my own eyes and feel the weight for this blackness here with my own heart. I attended all but two sessions of the Association. At times, I pinched myself, sitting among those noble, big-hearted, struggling saints who carry such burdens that they never think of themselves enough to recognize them as such. The news of the "cut" came and still they kept up their courage, knowing that after all, *this cause is divine and right and right has not failed.* The spirit of co-operation, prayer and helpfulness was an inspiration to us all.

JANUARY 16, 1933

I shall soon have been in Egypt six months and impressions should be more accurate now than they were in those first few, dazing weeks when sights, people, tastes and even smells were so new and bewildering. What a privilege to be with these splendid people who have labored so effectively and yet face trials and difficulties that one never knows until he has to meet them. First of all, the crowded conditions in the hospitals, the need for more doctors and nurses and the daily unpleasant tasks of having to turn people away from treatments and the gospel message.

And then, too, the need for meeting places for the evangelist so that he can the more readily give his message.

Esbekiah is an artery of Missions in Cairo and here in this building is the Church, with its modern auditorium seating about 800 and used just almost every day in some kind of service. Americans every Monday, Greeks every Tuesday, Moslem inquirers and prayer meetings other days. Every Friday is choir practice and we have a beautiful pipe organ which Mr. John D. Rockefeller, Jr. helped to install.

In this building we have two schools on the first floor, one side for the boys and the other wing for the girls. We share the chapel for the devotional periods. We start our classes at 8:00 a.m. with 50 minute periods. We have girls ranging from 5 years to those who will go out as teachers. This latter group I am teaching, psychology, English and Bible. They certainly are keen girls, interested and interesting.

You would enjoy meeting my European classes both elementary and advanced. Greeks, Jewesses, Turks and Armenians who speak French, Ara-

bic and Greek and who are in our schools to learn English.

They are very apt and because of their extensive language studies they learn English readily. Then I am teaching the Chorus classes which are, in a way, responsible for our occasional entertainments. The girls love to sing and though Eastern music is much different from ours, they sing ours very well.

So my classes cover a variety of subjects and the days never become monotonous and oh, the girls are so delightful, really!

We are permitted to visit often in their homes. This week for instance, I shall be out in three homes for tea and one of the homes is Moslem.

I want to tell you about our Christmas party. We have 18 girls living here with us and learning cleanliness and Christian standards. We decorated the rooms with pepper plants (quite similar to holly) and hung up paper stockings before a paper fireplace; then we sat down to a feast of turkey, rice, beans, salad made of beets, native bread, nuts, dates and finally good American apples. Then "Santa" arrived and filled the stockings with beautiful gifts he had collected from a box in the office that had arrived from the Juniors of the Seventh United Presbyterian Church at Frankford, Philadelphia. And did these gifts please? They were beautiful things and each child received three or four articles. The teachers were not forgotten either and I have been ordered to voice their appreciation in just as hearty a tone as is possible. I wish that each of the Juniors could have been here to see the joy expressed by these girls and for most of them this was the only Christmas they had.

Now I want to tell you about Mozasbe. She is the fortunate little girl in Esbekiah who is here on the scholarship supplied by the Women's Society of the Seventh Church. She is about 14 years of age with a wise little face that makes her almost impish. She wears her black wavy hair in two braids and always keeps her little apron with a "A. M. E." emblem quite spotless. She is in my government reading class and is quite a smart little pupil. She gets her lessons easily but does insist on pro nouncing her final "gh" and "th" like "s." Her family has next to nothing and it is a daily pleasure to watch her develop, take part in our Christian Endeavor meetings and know that she is here because of you at home.

Thank you again, dear friends at home, for all your greetings, gifts, and prayers—we appreciate them all, just heaps.

Lovingly,

Virginia.

"There is a peculiar fascination about Egypt. It is perhaps the land where past and present stand out in deepest contrast. The land of the most ancient civilization, with its wonderful pyramids and the treasures of the 'Tombs of the Kings,' is alive with such modern discoveries as the telephone, the airplane, the talking cinema and the wireless. But the ancient Copts are no longer leaders in civilization for the new arts and inventions are imported rather than native. Had it not been for foreign scholars, the hieroglyphs would still be undeciphered, the pyramids and 'Valley of Death' would now be only piles of stone and barren wastes and the narrow Nile valley without the Assouan Dam could not support the population."

FOREIGN CORRESPONDENCE

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor

MISS KAMAL MOI MOOKERJEA

By Miss Rosa McCullough,
Gujranwala, India

For about fifty years, Miss Mookerjea and I were associated in the Lord's work in Gujranwala, and for the greater part of that time she lived near us. I can truly say that she was untiring in her efforts to have the people of Gujranwala City know Jesus Christ and His love aright, and to be able to read God's Word for themselves, and even up to the time that she had to have a nurse care for her, three weeks before she was taken, this was the great concern of her life. On her bed of sickness she witnessed for Christ before the non-Christians who came to see her. Eternity alone can tell the good she accomplished.

Her eyes were operated on for cataract in the spring, a year ago and she was not able to fully rally from the effects of this. As it was thought that the great heat of the plains would retard the recovery of her eye-sight, Mrs. McConnelee took her with her to the hills and cared for her as if she were her own sister. While there Dr. McConnellee, who was having his vacation, gave talks on the books of Hebrews at the weekly prayer-meetings, which she said were a great blessing to her, and lifted her out of her depression, and gave her renewed faith and hope.

MISS KAMAL MOI MOOKERJEA

Miss Calhoun brought her first to Gujranwala from Jhelum, to help in the Zenana work in the City. Miss Calhoun, at that time was supported by a man in America who was known to us only as "Patron" and when she married, he took up my support with the understanding that I was only to do evangelistic work. But when Miss Cynthia Wilson, who had charge of the non-Christian Schools for girls in the city, went on furlough, there was no one to take her place, and "Patron" wrote that he would stop payment to the Mission if they assigned me to the schools. So Dr. McKee, who had charge of the schools for Boys in the city was given charge, with Miss Mookerjea as Headmistress, with the understanding that if she could not do the work, I was to take it and let the money go. As the school was a "purdah" school, Dr. McKee could not go in, so the plan was that if a missionary's help

were needed I was to go in his place. I was sometimes called to settle differences between Miss Mookerjea and her pupils. She was a strict disciplinarian and not having been a school pupil herself but educated in the home by her father, who was a fine English scholar, she sometimes made mistakes. It was wonderful what she accomplished. Her heart's desire was for her pupils to know Jesus Christ as the Saviour and theirs, and to that end she prayed and labored. Girls were often taken out of school because their parents said that if they remained in it they would become Christians. She had excellent helpers in two of her educated nieces, until one was married and the other, after some years, had a serious illness which resulted in her death. Then she managed with a Christian Bible teacher and non-Christian helpers, until her own health failed and she had to give up the work after forty years of faithful service.

She and her nieces would arise before daylight and go early to the school taking a lunch with them, and not return until the evening. No time servers were they! And God blessed their efforts, although the baptism of one of the pupils nearly broke up the school for a time.

In 1898 Miss Mookerjea started a class for widows in connection with the school. Many who were taught by her now hold good positions in non-Christian schools. Two of the widows' class became Christians, one a zenana worker in Jhelum, and another a nurse in the Memorial Hospital, Sialkot. Those she trained were much sought after as teachers in non-Christian schools. She looked forward to having one as her own helper but higher wages were offered than the Mission could afford to pay and one after another would leave. We believe that some of them were secret believers. At her funeral some of those she had taught brought a silk shawl to cover her, as Nicodemus took the fine linen to put on the body of Jesus. And they shed many tears over her coffin.

She took many women into her home and supported and taught them. Two, who are now decided Christians and helpers in the Lord's work, were taught by her in the evenings after her return from the school work. We could often see her light burning till after midnight as she was teaching them. During the day they did the work in the home and so in part paid for their food.

Miss Mookerjea was also very much interested in young men and boys. She was nearly seventy-three years of age and the boys looked on her as a mother or grandmother. A few months before her death she prepared two young men for Church membership.

Many prayers were offered for her during her illness. She was well cared for by missionaries and Indian Christians and everything possible was done for her comfort. She is greatly missed by us all and many Hindus and Mohammedans in the city also mourn a true friend. It seemed to us that she could not well be spared but our Lord knows best and His will be done. She suffered much the last days of her life and we are glad she is at rest.

MISS KAMAL MOI MOOKERJEA

A tribute from the Women's Missionary Society of the Fourth United Presbyterian Church, N. S., Pittsburgh, Pa.

Miss May M. Caird sends the following tribute to this splendid Christian worker. She says: "At the monthly meeting of our Missionary Society in June, we held a memorial service for Miss Mookerjea whom our society supported for fifty years. Such a life of service should have some notice."

Miss Kamal Moi Mookerjea, for fifty years a teacher and Bible woman in India, supported by the Women's Missionary Society of the Fourth United Presbyterian Church, North Side, Pittsburgh, Pa., died February 24, 1933, aged seventy-three years.

Her father was a Brahman of Calcutta and was educated in a Scotch Mission School there. A man of fine character of whom his daughter says: "He was a living object lesson before my eyes which regulated all my Christian life." He taught her at home until she was twenty-one years old, when he was able to send her to a girls' boarding school at Lahore.

Miss Mookerjea consistently refused to accept any marriage arrangements, saying she wished to remain free to do the work so dear to her heart, teaching and preaching the Gospel to the women of India who are sitting in darkness. Her longest service in any one place was in the Girls' Mission School in Gujranwala, where she labored for thirty years. When her eyesight failed, due to cataract, she gave up the school work and devoted her time to zenana work among the girls and women of Gujranwala. The last five years were devoted to teaching the Bible to the wives of the students of the Theological Seminary.

Miss Mookerjea cared little for this world's goods and gave her all for Him whom she loved and served, and when she died there passed from earth to heaven a most diligent and faithful servant of the Lord.

FAREWELL TO DR. AND MRS. PORTER

We have just bid farewell to Dr. and Mrs. Porter at the Rawalpindi Railway Station as they were leaving for America, after 40 years of service in India. Pindi station especially will miss the Porters as they have been here for 23 years. This year Pindi has lost the last of its old "residenters" by the retiring of Miss Lawrence and the Porters.

What will Pindi be like without Mrs. Porter! She has been a true friend and adviser to those of us who were associated with her in the College and the work. We, both Americans and Indians, have found a warm welcome in her home as she continually arranged meetings, either teas or dinners, which would bring us closer together.

Under her care and supervision the College grounds turned from a veritable jungle to a beautiful garden spot of which the professors and students were extremely proud.

The local Church will miss Mrs. Porter as much as any of us, for she took a keen interest in all of its activities. She was very regular in attendance and allowed nothing to interfere with her being present. Her faithfulness was a splendid example to us all and it also must have been to the girls of her Sabbath school class.

For as long as I can remember the Missionary Society has met at her home every week. Her lawn was full of all the little ones of the Church every Saturday when the Junior Missionary Society came to her for their weekly meeting.

She has done much to help in the organization of the Women's Missionary work through the Presbyterials. Her religious life, we think, was ideal. She waited upon God and it could clearly be seen that she was a "friend of God."

I will be very brief in telling of her work for *The Women's Missionary Magazine* for you have all, no doubt, enjoyed her contributions for many years. She was very painstaking and her articles were pointed and full of interest. She carried on a voluminous correspondence with her friends both in America and India. She maintained a close touch with the Church at home keeping them well informed of the happenings, and needs of the field. This is a most essential work and her talents along this line will be greatly missed, by the Mission and especially the College.

No birthday of any of her acquaintances passed without a remembrance from her. When any were ill or in trouble she was sure to send them a letter of encouragement.

The one thing that has impressed me most about Mrs. Porter was her

faithfulness and industry; whether it was writing, working in the garden, attending the sick, being present at the Church services, or visiting in the non-Christian homes, no matter how monotonous or laborious the task you could count on Mrs. Porter and the duty was always well performed.

Caroline R. Downs.

A NOTABLE MISSIONARY FAMILY

In this our 75th anniversary year we often turn to the past and think of the beginnings of the Church and work in our missions. Last month we sent home on account of ill health Miss Mary R. Martin. She is the eldest daughter of one of our pioneer families, Dr. and Mrs. Samuel Martin. Much of our mission work is built on foundations laid by this devoted family. In village evangelistic work, in educational work and in training the ministry of the Indian Church the name of these pioneers is indelibly written.

Three daughters came to take up the work of the mother among the women of the Punjab who many years ago laid down her life while at work in the villages of Zafarwal District. Jane, the youngest of the seven children she left, came to India in 1906 and finished her work in 1926. Her service is like a fragrant flower which blossomed for a time in our garden but its beauty and perfume linger with us.

Josephine, the second daughter, came in 1896 and for nearly thirty-five years labored for the women and daughters of the Punjab Church. She builded well and her works do follow her. She was permitted to return on furlough in 1931 and entered into rest a few months later.

Miss Mary R. Martin came to India as a very young woman in 1890. Her father was then district missionary in Sialkot and she became his companion and helper. She, too, has been a pioneer. She came at a time when many were being received into the church through the village Mass Movement. She quickly acquired a fluent use of the vernacular which made her a most acceptable worker among the village women.

When appointed to Girls' Boarding School in Sialkot she at once set at work to solve the problem of securing women teachers for the girls' schools. She introduced Teacher Training Classes which have solved the problem not only for our own schools but in the whole of the Punjab. Now these training schools are found in many large centers and even Government has carried it farther and has a University degree of B. T. for its graduates. Vision for the future has always characterized her work.

Another notable service for the Punjab Church was to collect and arrange native tunes for a Punjab version of the Psalms written by Rev. I. D. Shahbaz, an Indian pastor, and an intimate friend of Dr. Martin. It took infinite patience to listen to the singing of these tunes and to write them but no task ever undertaken by Miss Martin was halfheartedly done but with fine determination she would stick by it until it was accomplished. This book of praise is used far beyond the bounds of our own church.

We owe Miss Martin a great debt for her devoted service and her sympathetic understanding of many of our problems. Her fine mind was always alert for new and better ways. Her name on any committee assured it of wise counsel. Her presence in any meeting gave it steadiness of purpose and breadth of vision. We miss her in many ways and pray that her fulough may bring health to her and that again we may be cheered and inspired by her example and presence.

Kate A. Hill.

A FAREWELL WITH VARIATIONS

By Mabel Y. Campbell, Pasrur, India

Springtime in the Punjab is a time of many meetings. Presbyteries, Presbyterials and Synod are some of the regular gatherings of the season, and as March is the month of home sailings for those whose furloughs are due, farewells "Jalsas" are on the programs of some stations.

Pasrur, this year was called upon to bid God Speed to her "doyen," Dr. Maria White, who after a lifetime service has gone from us to retire in America. It seemed the pleasure of the whole community, whether Hindu, Moslem, Sikh or Christian, to do her honor the day she left.

When we reached the hospital compound that morning we found groups of men and women from the city come to pay their respects to the one who had ministered to them and theirs so often, and who had grown old among them.

A band preceded the car on its way to the station and firecrackers were an added evidence of the importance of the occasion.

The station platform was crowded; not only were the gentry all there but the poorest and raggedest sweeper had a place in the crowd which pressed forward to take her hand in farewell and bid her God Speed.

Many garlands of flowers were placed around her neck and as the train came in, perfumed water was freely sprinkled over the entire crowd from a large silver shaker.

It was a sad day for Doctor but she was equal to the occasion as she has always been through her many years of service and no tears were shed publicly.

When the train rounded the bend and the fluttering handkerchiefs could no longer be seen the little group of Americans on the platform decided that as the village where the service was to be held that afternoon was between Badomalli and Pasrur, it would be a fine thing to drive to Badomalli; see Doctor again when her train came in and to say goodbye to Roma Beatty who also was going home.

All went as planned till on the return trip at two o'clock the Deg river, which is fed by fitful mountain streams, was found to be in flood though at eleven it had been a wide stretch of deep dry sand. After watching several men wade across we knew our Ford would be entirely out of her depth in its waters. Here was a situation indeed! On the other side of the river two miles away men, women and children were waiting for their examinations in the Year's Bible Story Course! Finally on a rope cot hoisted high on the shoulders of four stalwart men we were carried across one by one. If you want a real sensation try this method of crossing a rushing, rolling flood! The car had to be left till night when, the flood having gone down considerably, a crowd of men pushed it through.

We found our crowd awaiting us and before night one hundred and more had passed well and been given certificates.

The week following this in response to an invitation from the G. B. S. Sialkot twenty-two of us from Pasrur went in to a reception for Miss McCahon and Miss Lois Buchanan who also were going home and for Miss Black who was beginning her work in the school. Five o'clock found a large group of Indians, Scotch missionaries and a number of our own people comfortably seated in the School garden listening to a delightful program of music, dialogues and a beautiful drama given by girls dressed in fairy-like floral costumes of crepe paper which had been sent out from Chicago by Betsy Fleming's sister.

Miss McCahon who had founded this school more than fifty years ago presented a cup to the class which had excelled in games and a "Good

Sports" banner to another group. Many expressed their appreciation and love for these who were soon to leave India and wished them bon voyage.

At nine o'clock the Pasrur party which included the staff of White Memorial Hospital and all the teachers from the Pasrur Girls' School were ready to start for home but their hired bus wasn't. At almost eleven o'clock another bus was brought and a start was made. At midnight six miles from Pasrur there was a jar and a crash! The rear axle was broken!

On a dark cloudy night when you have on your best shoes, six miles is a long way to tramp. One teacher was having trouble with her heart so two of us hurried on ahead and at two a. m. aroused Mr. Campbell who went to the rescue with the car. We all agreed that it was well that no more farewells were imminent for two such experiences would have given us pause before starting to another.

We are glad that these friends who have so long borne the heat and burden of the work are to have rest and refreshment.

Our prayers follow them to the home land.

EGYPT

Miss Minnehaha Finney, Editor, Tanta, Egypt

THE GIRLS' SCHOOL, HELIOPOLIS, EGYPT

By Rev. W. T. Fairman, Heliopolis, Egypt

It is May 26, 1933. And what is May 26, 1933? For some 53 girls and little boys it is the most important day in the year—the day of their annual program giving. They have been looking forward to it, and preparing for it, and now the great day has arrived. The covered court-yard of the School premises is gaily decorated. The platform stands at one end of the yard ready for those who are to take part in the program. Every seat provided for visitors is occupied by parents and friends. The clock strikes nine. A signal is given and Miss Huntley of the American Mission Girls' College, who has kindly come for the purpose, strikes up a march on the little organ, and in march the fifty-three—the girls in white dresses and white hair ribbons, the little boys in white suits and red bow ties. They are all smiles, and their dark eyes flash with excitement. They are all clean and neat, and live up to their reputation as being "amongst the cleanest school children in Egypt."

Now they are all in and are standing in order on the platform. A note from the organ, and they all lift up their voices in a song of welcome to those who have come to the gathering in response to invitations sent out by Mrs. W. T. Fairman, the head of the school. Prayer is then offered by the Rev. W. T. Fairman, and the program proper begins.

And what a program! It lasts for two full hours for there are 26 items, but it goes off with great enthusiasm. Not a hitch occurs. Song and recitation, dialogues and plays, action songs and recitations of passages of Scripture, Arabic and English, they are all one to this happy bunch of children. Every item is given with zest. The little tot of four who lisps her humorous couplet of four or five lines is cheered to the limit. The little boy who waves his country's flag as he praises his Fatherland is enthusiastically applauded. The bigger girl who recites a long Arabic poem—what a memory! The groups who give dialogues or take part in the play—all take their parts as if to the manner born and win the applause of the appreciative parents and friends.

Perhaps the items which excite the most interest are the song sung by the whole school which exposes the ills and sorrows and ruin caused by drink and drugs, and the play which shows how education benefits the mother and drives out superstition.

Really this play is *the* piece of the program. A Mother comes on the platform which represents a room in her house; she is carrying her babe who is covered with charms and amulets of all descriptions. The babe is sick with fever, and the charms have had no effect. Most realistically does she wail over her child. She hears a Bedouin woman in the street who is crying out that she can tell the future and charm away disease. The mother sends out her daughter, a child of twelve, to fetch her in. In she comes and goes through the process of incantation and censing which is followed in innumerable homes in Egypt. The child is no better. The mother is told that there are two well known Sheikhs near by whose charms have never been known to fail and she goes out to visit them and buy more charms, charging her daughter to take strict care of her little brother. The girl wails over the child, and whilst she is doing so her uncle comes in and asks what is the matter. When he is told, and when he learns that the mother has gone to purchase more charms, he gets very angry and goes away saying he will send a doctor. The mother returns and says no doctor shall see her child, he will cast on it the evil eye and it will surely die. But the doctor comes, and takes the temperature and uses his stethoscope in spite of the protests of the mother. A prescription is written out, and instructions given. The medicine is prescribed and the daughter proceeds to administer it, successfully frustrating the desire of her mother to give the whole bottle at once on the ground that if one dose is good the whole bottle must be better. The child falls asleep and is watched over by sister whilst the mother goes to prepare a meal for her husband. The child recovers. What a scene of joy follows! The mother tears off the charms and dashes them to the ground (what a gasp of consternation goes up from the Egyptian mothers present), saying, "What is the good of these useless things?" Then the mother says we must prepare a feast for the good doctor who has cured her child, and then is directed by her daughter to praise God who had healed her child by means of the doctor.

The effect of the play was tremendous and ought to have abiding effect.

The program comes to an end. The Rev. Ishaq Ibrahim offers a closing prayer. Bags of sweets are distributed to the children, and the gathering disperses.

MY FRIEND

By Mrs. Dalton Galloway, Beni Suef, Egypt

There is one whom I have been longing to write about to my sisters in America. Every time I think of her my heart kindles with enthusiasm and hope.

It was my privilege last autumn to be on our mission boat "Ibis" while visiting the towns along the Nile in the Beni Suef district.

The city my friend lives in seems dear to my memory for there I saw her shining her brightest for Christ.

To my joy I learned that her late mother had been not only a pupil but afterwards a teacher in the school supervised by my late aunt, Miss Ella O. Kyle. In those days her father was attending the theological seminary and often helped my aunt by doing some translating work for her.

This I learned as her father and sisters were having tea with us on the boat one Saturday afternoon after the work of the busy week was finished. As we sat on the deck to watch the glories of color at sunset and later the lovely full moon rising above the desert hills across the river there was a real time of fellowship.

I fancy I see her yet sitting in the moonlight telling me something about her own life. Her education in our girls' school in Assiut was cut short suddenly when her splendid mother was taken from her. She took up the burden bravely that her mother laid down; caring for the ten

months old baby sister and two other sisters and brothers and keeping house the best she could for her father and the others. She had a dream that her mother appeared to her telling her that the care of the rest of the family was entrusted to her. After that dream she vowed that she would keep that trust even though later it meant refusal to marry a young minister who had asked for her.

Now her baby sister is a girl of twelve and the other children have gone to homes of their own or away to attend college.

Miss Rose saw the need of a girls' school in the city so she has been conducting one for the past few years as well as keeping house.

The school is held in the women's side of the church. The girls wear clean, neat looking uniforms similar to those worn in our school in Assiut. She is trying to make this school as much as possible like the one she knew in Assiut in practice and in spirit. Her dignity and quiet, sweet manner with the girls are making a telling impression on the girls.

She rises at five each morning in order to cook the breakfast and noon meal before school time. Then she teaches from eight to twelve steadily; some days till twelve thirty in order to give the older girls an extra class.

Then she goes home, warms up the dinner for her father, sister and herself and cleans up before going back to school again at two o'clock.

Two days a week she keeps the older girls after school to give them lessons in cooking, sewing, washing and house cleaning.

One evening a week she has a community class for the mothers. She teaches them about care of babies and household arts. Another evening she helps with the women's prayer meeting in the church. But the missionary meeting is her pride. She trains the school girls to give recitations, songs and dialogues and helps the women to prepare their parts for the meeting. Her father, being the pastor, often has many callers. Sometimes her time has been so taken up that she has had to stay up until midnight to get all her pupils' note books corrected and work outlined for the next day.

I protested that she couldn't keep up such a heavy schedule as this without more rest at night. I hoped that the young servant boy would be able to take more and more of the cooking and housework off of her hands in order to leave her free to carry on this splendid work. I was pleased to receive a letter from her not long ago informing me that the boy is proving to be faithful and bright to learn. For this I felt truly thankful to the Lord for answering her prayer and mine.

Truly all the light she has received she is giving to others. What a life of blessing!

A LITTLE CHILD SHALL LEAD THEM

By Miss Esther W. Wilson,
Beni Suef, Egypt

The Bible Teacher had been visiting a certain Moslem lady for some time who was much interested in the Gospel. Her 12-year-old son heard some of these Gospel stories and began to come to the Street Children's Sabbath School. His bright face was an inspiration to us and his interest very real. He used to go home and tell his father about the lesson and he became interested and asked for a Bible which was given him. He followed the lessons each week with the boy. This fall the father, whose health is never very robust, became very sick. He sent for the doctor and took his medicine but did not seem to get better. His wife was very anxious about him and in her anxiety said, "I will pray in the name of Jesus the Son of God." So, according to her ideas of prayer that she must be ceremonially clean, she went to a room on the roof and after undressing prayed to God, in the name of Jesus Christ *the Son of God*, that He

would heal her husband. Then she dressed and returned to the family. She sent for us to come and pray also which we did and spoke of the only way to salvation by the blood of Christ. He was very weak but listened well and thanked us much when we left. We were very happy a few days later to hear that he was much better and do praise our Lord for His wonderful works. He recovered entirely and is now back at work. Will you not pray that this experience may strengthen his desire to know his Savior and to surrender to and confess Him before the world, whom to know aright is peace and joy in this world and in the world to come eternal life and happiness forever?

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

SAYO MUSINGS

By Mrs. Bruce B. Buchanan, Sayo, Ethiopia

This past dry season the family accompanied the missionary evangelist on his long two months' tour. One afternoon several women came to call. Most of the helpers had gone with my husband to a Gospel meeting. John's stockings just had to be mended. So I stayed home in camp to do that chore. The neighborhood ladies had a few minutes time lagging on their hands since the day's supply of grain had been ground on the stone. All was prepared for the evening meal when the masters of the various homes should return from their fields of labor. Seeing that "farrangi (foreign) woman" sitting over there, they decided to come over and see what she was doing. Sewing is done by the men out here so you can imagine how surprised they were to see me mending. John was crawling everywhere over stubs of corn stalks and stones and so forth. So they agreed with me that his little legs should be protected.

One woman who seemed to think she had one more child than she could care for said: "Here, take this baby. I'll give him to you." Her offer was declined on the grounds that three lively youngsters kept one mother quite busy. Then another woman said, "Don't you have a shirt or even a rag that my baby could have?" Later on a pair of rompers was found for that little one. There is no doubt but that they love their babies. There were three mothers there with babies of an age from three months to a year and a half. All these came from the same home, the father being quite an elderly man. Nearby was an old grandmother taking care of her one-year-old granddaughter, the mother of whom had just left her with her grandmother when she went off with her second husband. The baby's "tummy" was full of "maga" or tape-worm. And so the old lady was extremely happy that she could get medicine for her little one. True, she did dislike parting with a few cents, but she finally brought the required amount.

After a little, some snapshots were shown. They were more interested in these than some of us would have been. They had seen very few pictures in their lives. It was comical to watch their delight when they would suddenly realize that the picture showed a man, a woman, or especially a child. Later on a few of us with the help of the portable organ sang Gospel songs to them.

During the first part of our trip there were plenty of cookies on hand, so some were shared with our camp visitors from time to time. You might have thought they were having a taste of "food for the gods" but it was just a plain little cooky. How generous they were with their goodies! They would bring hot coffee flavored with salt (which we have learned to like) and some parched grain or a pancake loaf of bread. Of course they had very few coffee cups and these had no handles. Three or

four cups were many to them. So after some had had their coffee the same cups would be refilled, without the bother of washing, and served to others.

One time John was very restless and to him the meeting seemed long. When the "father of the land," at whose place we were staying, could stand it no longer to see that white baby fuss, he quietly(?) left. Within a few minutes he had a servant bring a good-sized gourd of honey, saying that it was for the baby. Well that was generosity, even though the honey was thoroughly mixed with wax and bees! Of course I couldn't give it to the baby, but fortunately the meeting ended just about that time, so it was not noticeable that the honey had not been fed to the baby.

Peanuts are raised in the country of Beggie, so they are plentiful there. Occasionally roasted peanuts are served to our camp guests. Several were timid about indulging in these, for they said: "Peanuts bring malaria"! It is true they were raised in a malarial country but we assured our friends that mosquitoes carry malaria. So they condescended to taste a few. Quite often the taste was followed by a more generous helping.

One evening when the Sabbath service had come to a close, an important looking portly woman came blowing into camp. She said: "We are friends. We have come to visit you." A little later it developed that she wondered whether we had any perfume to sell her! She thought we were traveling salesmen. True, we are salesmen, but we are trying to sell God's Word and tell His Gospel, I told her. But she was not interested in that, I'm sorry to say.

In Beggie we spent a week, near the home of our friend Aba Cajeila who was once a Mohammedan leper. How hard he is working for his Master. He wants to make up for the many wasted years of his life. This past year he has been teaching day by day bringing the Gospel to his neighbors and friends. He is building a sturdy little native house for a Church. Most of the material he and his friends have gathered together themselves. But of course there are some expenses connected with it. We were so happy to hear that our Sayo Ethiopian friends had dipped into their pockets in order to help their sister church out in Beggie, about 75 or 80 miles away.

Just the other day a man beat his wife over the head with a stick. He had been angered over some market purchases. A few days later infection and erysipelas set in. The poor woman suffered very much for three days and then passed away. The last evening of her life she realized that she could not live and said she wanted to have her husband freed from punishment. Sometimes the husband suffers the death penalty when the attack results in the death of his wife. So she told her son that two deaths were not necessary and she wanted her husband forgiven. That is wonderfully good news to us, for surely it meant she knew something of God's love or she would not have forgiven so readily. We hope to meet her along with many other friends in the Heavenly Home.

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan

TEN YEARS IN THE SUDAN

By Miss Mary J. McKnight
Khartoum North, Sudan

It was ten years last October since I reached the Sudan. Many changes have occurred in these years. They have come so gradually that one hardly realizes how much change there has been.

Our train arrived about 8:00 p. m. The ladies met the train in Khartum North carrying candles in a sort of candlestick with a glass globe and the only conveyance from the

station to the Girls' School—about a mile—was a donkey. We walked. This year when one of the ladies arrived we met her in two Fords. The station platform is lighted by two gasoline lamps.

When we arrived at the School the only lights were those same candles. One or two of the ladies had kerosene lamps but they said that we would have electricity in a few weeks so we did not want to spend any money for lamps and did our night work by candle light. Just after Christmas the electricity was turned on. I think that it was three years later that it was put in Omdurman.

Khartum, Khartum North and Omdurman are located at the junction of the Blue and the White Nile, Khartum lying between the two rivers. From Khartum to Omdurman there was a little steam interurban (called tram here) that went to the river bank. There one got off and got on the ferry boat. At the other side there was another tram. This cost only 17½ cents but it took an hour and the distance isn't more than six miles. Another tram went to Khartum North and from Khartum North to Omdurman there was the same sort of arrangement of two trams and a ferry that ran between Khartum and Omdurman. The latter is still in use. But the other lines have been made electric and a big toll bridge spans the White Nile between Khartum and Omdurman.

There are automobiles everywhere —taxis to be had in any of the three towns. And in the Mission we have five Fords. The Ford that was sent out for my brother's use in 1924 was No. 168 in Khartum. That same old Model T is still making the 5-mile trip back and forth across the desert. In these days when so many government men are being retired we say it, too, should be retired on pension. It will surely have to be retired soon, pension or no pension. There are now a lot of other makes of cars, Morris, Citroen, Austins, Fords, Chevs, a few Dodges, and Buicks. They are nearly all touring cars, and only a very few are closed cars.

It may interest you to know that it is too hot here for the Triplex glass. The car I use stood in the garage while I was away for a month last summer. When I returned I found a big oval crack in one layer and a sort of darker blotch on it. Then when the car was standing from one evening to the next a similar crack came on the other side. Now it is quite full of little cracks. It seems the layers do not expand and contract together.

That first October I suffered terribly from the sand-flies—a tiny stinger that is so light that the least breeze carries it away and therefore only troubles us on still nights or when we are compelled by rains to sleep indoors. Now we can have comparative peace even when they are at their worst by using "Flit" or one of its kin.

There is such a difference in what we can buy here too. My first summer we had no fresh fruit from the end of May until the first of August when the fresh dates came in. Now there is something to be had a good part of the year. Oranges nearly the year round—from the north through the winter and then from the south in the summer and a rather inferior local grown orange in October and November. We get Canadian apples and tangerines in addition to the oranges in the winter and occasionally grapefruit. We have guavas a good part of the year and bananas the year round. There are a few mangoes, figs, pawpaws, grapes, custard apples, melons, etc., in their season. Also in dry goods there are many things to be had but still next to nothing in ready-made clothes or shoes for us.

No doubt you are more interested in the changes in the Mission work. Some of them are most discouraging and others perhaps even more encouraging. We had then a Boys' Day school in Atbara Khartum North, Khartum and Omdurman; a girls' School in Khartum North and Wadi

Halfa. Now we have one girls' school and next year we shall have only one primary school for boys.

There is this year in the station one more man than there was then but my brother with his ten years' service is this year the senior missionary. There is one less under the Women's Board now and in that time we have lost seven.

The whole project at Gereif is new in this time though it was conceived by Dr. Giffen's foresight before that, and now there is a school with a garden which when one recalls the barrenness the first time he saw it makes one think "the desert shall blossom as the rose." Of course ten years ago the date palms and lime trees were there watered by the old oxen-turned wheels. But they never got enough water. Now from the engine on the river they do get enough and the spaces between furnish a good harvest of bananas. Several acres that had never been planted now making a cutting of alfalfa every twenty-one days the year round. Several more are in cabbages, beets, carrots, and so on. And all this makes the place for the agricultural school which is one thing the country needed. This being a secondary school gives us a chance to teach and influence boys who are old enough to stand on their own decisions.

There hasn't been so much difference at the Girls' School though a very valuable wing has been added to the building in that time. There is quite a change in the complexion of the girls—that is, there is a much larger proportion of the really native girls than there were that first year I was here. The change of course was gradual so that one doesn't notice it much from year to year. One big advantage is that they have their own girls for teachers now instead of the foreign Syrian teachers.

Another place there has been a change so great that it is hard to realize it is only ten years is in the work among women. Miss McIntyre had one teacher in Omdurman and Miss MacKenzie one in Khartum North and went one day a week to Khartum. They were just beginning to work out systematic lessons. Now we have eight teachers and four girls in training to become teachers. Instead of one hundred we reach about five hundred with a lesson each week. We have more than 150 lessons worked out which are used by the teachers systematically. When the girls finish these courses many of them know their Bible about as well as the average Christian at home I would think. Two Fords have replaced the bicycles and have made it possible to reach sections that were too far away to reach on foot. The teachers are welcome.

We still covet your prayers for the work we undertake for the Church and Christ out here for there is no hope for it except through prayer.

What About Africa's Future?

Dr. James K. Aggrey, one of the most illustrious Africans, in pleading for the cooperation of the Western world in the solution of Africa's problems used to say "Look at the map of Africa! What thoughts does its outline raise in your minds? Some, thinking of its backwardness and its hundred million black inhabitants, regard it as a blot on the fair landscape of the world. Some, particularly the suffering indigenous people, have said it looks like a tear-drop. To me it resembles a great mark of interrogation, which raises the question of the future of the world. Here you have no crystalized civilizations as in India and China, but a land rich in human and material resources occupied by both whites and blacks waiting to be made, like clay in the hands of the potter, whatever the world wishes it to become." All the world including America has a responsibility towards Africa.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., Dormont, Pittsburgh

XENIA—PITTSBURGH

THE WOMEN'S MISSIONARY MAGAZINE is now in a new home. For forty-six years it has been located at Xenia, Ohio. Many cherished memories cling to this little city. The women who had the keenest interest fifty years ago, in the project of starting a Magazine, were residents of Xenia and when the W. G. M. S. finally decided to issue a Magazine these women were given charge of the new enterprise. Nor have there been successors wanting through the years.

At this time it is to the best interests of the Magazine to make a change. The new home is in the Publication Building, Pittsburgh, Pa.

While I have been in Xenia less than eight years I have been in Xenia Presbyterial for a much longer time. I have found myself deeply rooted here. For many personal reasons there is a reluctance in leaving a place that has seen my deepest sorrow and yet one that has brought great joy in service.

The community, the presbyterial and the local churches have been most kind and we know deeply sincere, in expressions of regret. The many farewell parties have been appreciated by the Editor and the Treasurer of the Magazine.

As I think of these dear friends and their many kindnesses to me I find expression of my feelings in these lines:

"It is my joy in life to find
At every turning of the road
The strong arm of a comrade kind
To help me onward with my load."

"And since I have no gold to give
And love alone must make amends,
My constant prayer is, while I live—
God make me worthy of my friends."

THE JUBILEE CONVENTION

What shall we say of the Jubilee Convention and the Seventy-fifth Anniversary celebration? The July number of *The Women's Missionary Magazine* with its annual reports and its classic minutes, gives in detail the work of the year and the happenings of the convention.

No one can convey to another the spirit of those wonderful meetings. The convention program was replete with history, the reports were cheering, the devotional periods deeply spiritual, the music uplifting, the pageant inspiring. Every moment was crowded with interesting things.

The President was ideal in every respect. Her careful planning of details was evident all the way through. From the time of her excellent

address Wednesday afternoon until she declared the convention adjourned Monday night, she kept the convention moving along in a dignified way. The Vice Presidents and the Secretary were able assistants.

To see the hundreds of women sitting day after day through the heat of that week, to note their eager attention, to watch their careful taking of notes, to observe their gathering up helpful literature, is to convince one that the missionary spirit is very much alive in the hearts of United Presbyterian women.

The great joint meetings in Syria Mosque, in celebration of the Seventy-fifth anniversary of the United Presbyterian Church, were most inspiring. Who can ever forget the solemn Sabbath afternoon, as 3500 or more from all parts of the United States and from foreign lands as well, observed the Lord's Supper? It was a sacrament indeed.

May these two celebrations of our church mark a time of new dedication to the work of the Master.

"WRONGNESS"

In our Home Mission Study the author of our text book suggested that in our land there are elements of "Wrongness." Recently there came to me through the Pocket Testament League, a report of communistic movements in the United States. From this we give a part that describes a Communist Sunday School.

Five hundred children were in attendance, with a teacher over every twelve. They were put through a regular catechism, which is being used all over the United States. (Boston has 77 such schools within a radius of 50 miles)

Teacher: "Is it true that Jesus is the Light of the World?"
Children in unison: "No, Jesus is the BLIGHT of the world."
Teacher: "Are you afraid of the gods?"
Children: "No, we shall climb to heaven, and chase away all the gods."
Teacher: "What do the Jesus-children put in the collection plates?"
Children: The Jesus-children put pennies in the collection plates."
Teacher: "What do the Soviet-children put in the collection plates?"
Children: "We put nickels and dimes in the collection plates."

Following the catechism, the offering was taken, and the five hundred boys and girls gave over twenty-five dollars. This school system is being organized all over the nation.

Who can measure the extent of this "wrongness" in our national life?

POLITICS IN INDIA

We wish to call attention to the article on the above subject by Dr. Harry J. Stewart. Because of the Jubilee number and the Annual Report this has been crowded out for two months. We would suggest that the reader go back and re-read the parts printed in the April and May num-

bers, in order to get the connection. The final instalment will appear in September.

In this time when there are many conflicting opinions, it is fine to have this excellent discussion by one who is right in the midst of the happenings, who has made a careful study of the subject and who can give us an authentic statement of the situation in India.

CHANGE OF ADDRESS

Please Note: Send all subscriptions to Mrs. Fannie Moore, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa. And all other correspondence to the Editor, Mrs. John P. White, 1503 Dormont Avenue, Dormont, Pittsburgh, Pa.

GOOD REASONS

If any are growing indifferent concerning the subject of Repeal the following reasons should stir them to action.

WHY I'M GOING TO VOTE DRY

Because—the Eighteenth Amendment put 175,000 saloons out of business, and repeal would bring them back, with all their horrible results.

Because—I was never deceived by the false propaganda of the liquor interests that they did not want the saloon to come back.

Because—we had 7½ million automobiles in 1920, but now we have 26½ million, and they are running twice as fast! Based on the automobile death rate in England, with legalized liquor, our 26½ million automobiles would kill 72,607 people EVERY YEAR, if we repealed the Eighteenth Amendment. These are accidental automobile deaths only. Automobile accidents that did not result in death would run into the millions.

Because—before prohibition the Salvation Army used to haul in drunks by the truck-load every night—hundreds of them. They say they could not now find even one truck-load of such cases in any city of the United States!—proving that prohibition does prohibit.

Because—our schools and colleges have over FOUR MILLION MORE ATTENDANTS than they had before prohibition, the increase being out of all proportion to the increase in population. Our young people outclassed the world in the recent Olympic games. The claim of the liquor interests that our young people are drinking more than before prohibition is a malicious and slanderous falsehood, put out for the sole purpose of tricking and scaring parents into voting for repeal.

Because—prohibition has resulted in closing 179 of the 200 important drink cure establishments. This indicates the extent to which drinking has been reduced, and proves again that prohibition does prohibit.

Because—according to the United States Census Bureau, the death rate has been greatly reduced. It took a sudden drop within one year after prohibition went into effect. The highest death rate in any year

since prohibition is lower than the lowest death rate in any year before prohibition.

Because—the motive behind liquor propaganda is so easy to see through. How has anybody been deceived by it? Liquor's only hope for repeal is to make the public believe prohibition is a failure. All of liquor's propaganda centers around the claim that prohibition does not prohibit. If the liquor interests admitted the truth about the success of prohibition, that would be the end of the liquor problem.

Because—repeal would be a severe blow to the farmer. Since prohibition the INCREASE in milk consumption alone requires more grain than the liquor interests bought from the farmer in their biggest year—2¾ billion pounds more each year.

Because—I am not deceived by the efforts of the liquor interests to force a vote on this question during the world depression, while men are in despair because of business conditions.

Because—the claim of the liquor interests that repeal would help business is wholly false. It would have exactly the opposite effect because each year it would take 2½ billion dollars out of constructive, useful lines, such as food, clothing, automobiles, life insurance, advertising, banking, education, furniture, stoves, radios, moving pictures, washing machines, telephones, etc., and put it into a commodity that causes idleness, crime, and destruction.

Liquor is the most greedy, the most merciless, and the most brutal competitor your business ever had. Do you want to start up such a competitor now, or have you already got too much competition?

Because—a few greedy millionaires are putting their money behind the repeal move, in an effort to shift a part of their income tax burden onto the shoulders of working people and others who are expected to buy the liquor if it is legalized. How can any working man fall into this trap?

Because—it would be economic ignorance to start up the liquor industry again. A million dollar liquor plant employs 81 people. A million dollar shoe factory, for example, employs 500 people. How could any laboring man be tricked into starting up a business that gives labor to only one-sixth as many hands, when millions of people are already out of work?

As this is written, a move is being started in England to restrict the sale of liquor, in order to divert money into constructive industries, to give employment to more people. The pretense of the liquor interests in the United States that starting up their business will increase employment is utterly false.

Because—the liquor interests now admit, through their spokesmen, that repeal would not stop the illegal sale of liquor. Every informed person knows that the speakeasy and bootlegger were here in large numbers before prohibition, but that they have been played up by the liquor inter-

ests as products of prohibition, in an effort to get the Eighteenth Amendment repealed.

Because—each dollar in liquor revenue for the government would be offset many times over by crime, accidents, idleness, sickness, death, poverty, and destruction of property.

Because—the cost of enforcing Federal prohibition has been grossly misrepresented. After including cost of enforcement bureau, patrol boats, commercial alcohol withdrawals, courts, jails, penitentiaries,—everything that could reasonably be charged to prohibition enforcement—the total annual cost is found to be 13 million dollars—less than 11 cents per year for each person in the United States. The United States Treasury Department and the National Commission on Law Observance and Enforcement are authority for these figures.

Because—another piece of liquor propaganda exploded recently is that prohibition has caused a great crime wave. It is known to law enforcement bodies that organized crime was not caused by prohibition, as the liquor interests claim, but that it began ten years before prohibition.

Because—the personal liberty theory of the liquor interests is fundamentally unsound. Personal liberty is for everybody—not merely for those who want to drink liquor, but for those who would suffer for it indirectly.

Because—National prohibition was enacted because state control had failed. To repeal would mean to go back to a system already proved a failure. And it would prove a worse failure now, with 26,500,000 automobiles and thousands of airplanes to carry liquor across state lines. The liquor interests want state rights because state laws are easier to violate than Federal laws.

Because—those who have studied the fundamental principles of prohibition are aware that it is necessary to the cultural and economic progress of the nation. They recognize that prohibition has been a powerful factor in the progress made in the United States since 1920—a progress that has amazed the world. They recognize, therefore, that prohibition is not a failure, as the liquor interests, in an effort to reinstate their business, with hundreds of millions of profits every year, are trying to make the public believe, but that it is a great success.

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THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THE POINT OF VIEW

"What! another mite box?" in petulant tones
Remarked Mrs. Montgomery Madison Jones.
"I'm sure, if they managed better,
They'd not have to send out this kind of a letter,
I am sure we have given quite all that we're able.
Oh, well, I suppose it can stay on the table."
And then she went merrily off down town
To purchase a love of a new dinner gown.
(While the poor little mite box sadly sighed,
"I'm afraid I'll be terribly empty inside."
And it was.)

"Self-Denial?" in pleasant tones
Said Mrs. Thomas Henry Jones,
"Let's fill it full. I'm sure we'll be able,
If we keep it right here on the living room table.
I suppose, if we'd all done our duty before,
They would not have had to ask for more."
And then she slipped in with a murmured prayer,
The price of a dress she had hoped to wear.
("Dear me," said her mite box, glowing with pride,
"I do feel so very contented inside!"
And it did.)

Dear Reader, what is your point of view,
And which kind of a Mrs. Jones are you?
Secure in the loving Father's care
With His needy ones will you gladly share?
The Savior speaks so tenderly:
"Deny thyself and follow me."

Rachel Giddes Smith.

THE 1933 THANKOFFERING

For many months we have been thinking of the Jubilee anniversary of the Women's General Missionary Society.

Month by month our Magazine has reviewed different phases of the work accomplished by this organization.

One of the five Objectives for this Jubilee year was "A DEVOUT EXPRESSION OF GRATITUDE IN GIFTS AND SERVICE."

Since the convention has closed and we recall the wonders He has wrought as they were portrayed by our missionaries we have renewed reasons to carry forward this same Objective, "A DEVOUT EXPRESSION OF GRATITUDE IN GIFTS AND SERVICE."

We must accept the challenge of these workers of many years and go forward with the earnestness, faithfulness, loyalty and sacrifice that these have manifested. We have abundant reason to express our gratitude for the part God has given the women of our church in His Kingdom building program.

This year is the time to express our gratitude by the largest gift possible. It will mean sacrifice for many but our faithful missionaries have forgotten self that they might answer His call for service among those without the knowledge of God's love and the wonderful plan of salvation. Seven months of our 1933 Thank Offering year has passed. Have you expressed your gratitude daily to Him?

In these days of anxiety and hardship, days when we are thinking so much of our material affairs and so

little of God and His goodness to us, we have neglected our Thankoffering boxes. Through all these experiences God has been mindful of us. Only a few short months and the 1933 Thankoffering will be closed.

WHAT WILL BE THE AMOUNT OF THIS THANK OFFERING YEAR?

If every member of missionary societies will be mindful of God's blessing and express her gratitude each day until Ingathering Day, the amount of the 1933 Thank Offering will be much in excess of any previous offering. Will you accept this challenge and work and pray for the accomplishment of this goal?

Interest every woman in the great undertaking.

Pray for its accomplishment.

THANK YOU

Thank you, Father, from above,
For the friends and homes we love,
For the world so bright and fair,
Thank you for Your loving care,
Thank you for the food we eat,
For the sunshine pure and sweet,
For the darkness and the light,
Thank you for the day and night.
Thank you for our Savior dear,
Who to us is always near,
Whose dear name we love to sing,
Thank you, God, for ev'rything.

—*Selected.*

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

1903—1933

THIRTY YEARS OF YOUNG WOMEN'S WORK

Sometimes figures are tiresome. Again they are mildly interesting. Once in a long time they are stimulating, fascinating,—especially to one who enjoys reminiscing, who reads history with a relish or is vitally concerned with results.

The Young Women's *department* has thirty years of recorded history to its credit. The *society* has even more years to its account, twenty-five years prior to the forming of the department, an unwritten record.

Five years ago when the items for the twenty-five years of the department were being collected, an effort was made through the Magazine to ascertain when the first young women's society was formed. Answers were not numerous, but one or two societies claimed 1878 as their birth year. No earlier date being received, 1878—fifty-five years ago—is conceded to mark the beginning of distinct work by young women,—or the young women's missionary society, but its development has been largely in the past thirty years.

When the department was formed in 1903, sixty-five societies with one-thousand seven hundred and fifteen members were available as members of the department. Thirty years later the number of societies is five hundred and sixty-five,—*five hundred of an increase*—five hundred

and forty-eight in America, five in India, eleven in Egypt and one in the Sudan. The combined membership is twelve thousand seven hundred and forty-six.

During the past thirty years, many societies have come and many have gone. The first decade saw one hundred and sixty new societies, the second three hundred and thirty-six and the last three hundred and fifty-five, —eight hundred and fifty-one in all. In recent years, many of the earlier societies have been transferred to the senior division,—this by their own decision. Others have dropped by the way because of a waning community or other valid reason or because interest had grown cold, the members having become immersed in the world and the things of the world. Having received eight hundred and fifty-one new societies and now reporting five hundred and sixty-five on the roll shows a markcd shrinkage,—two hundred and sixty-eight societies, or about thirty-four per cent,—this per cent lost to the department, but the senior department gained some of these.

Efficiency has developed with the years. This is to be expected of intelligent young women. This is exhibited in divers ways. Take the annual report for example. When the secretary solicited reports from the several societies at the close of the *first* year of organized work, almost *fifty per cent* of the *societies failed* to *report!*—There were then sixty-eight societies.—Today such a report would be maddening. In fact we are quite disturbed to have six and one-half per cent, as this year, fail to report.

There has been marked development in program building. Numbers of attractive yearbooks are turned into the loan department annually,—many senior societies contributing splendid programs, too. The increasing number of prayer circles or groups and the use of the Prayer Cycle in the devotional period of the meeting, the selection of prayer partners from among the missionaries, the co-operative spirit shown and other good points all testify to growth of a valuable type.

The department was six years old before the young women's secretary included the financial returns from societies in her annual report. The very newness of the movement took up the mind of societies for three or four years. Then some of the more adventurous ones began to ask *why* the young women did not have a record of their Thank Offering. At this time the senior division received the credit for both the senior and young women's offerings. In 1908 a new era began. The offerings were kept separate in many cases. While not all took advantage of the new rule at once, a credit of $3,560.92 was received the first year it was in force. In a peak year the offering has reached and passed $38,000. The grand total of offerings of American societies, in the "best" year, exceeded the $75,000 mark.

It was in 1905, at Albany, Oregon at the "Rose" convention, that the young women's special object was proposed, societies to assume this work as an *extra.* The returns have proved the wisdom of the decision of 1905, the young women through their "special," relieving the treasurer of heavy financial payments from general funds.

At the twenty-fifth anniversary of the department in 1928, the following financial report was made:—contributions to regular mission work—$427,166; to Y. W. Special—$98,-561.12; to Thank Offering—$431,-380.74 or a total of $957,107.86.

In the unorganized period,—the twenty-five years preceding the department, the returns as far as known were $62,000. It is interesting to note that for the past *five* years the receipts were about *one-third* of the amount given in the previous *twenty-five years,* or $317,-694.53—divided as follows: $120,414 to regular objects; $37,695.15 to Y.

W. Special and $159,585.38 to Thank-Offering.

For the thirty years the grand total is $1,274,802.39 or, since 1878, $1,336,802.39. Regular work, $547,-580; Special, $136,256.27 and Thank-Offering, $590,966.12.

It would be impossible to discuss fully the value of young women's work these past years even were the facts available for the time at our disposal. No one can say just what development has come to the young women in intellectual expansion, in missionary mindedness, in spiritual ideals, in leadership due to the missionary society. "By their fruits ye shall know them" was spoken by One who was and is truth. This query can be more fully answered in another twenty-five years. This we *do* know—the young women over the church are interested in maintaining organizations, are ever seeking to improve in administration and in service, "beginning at Jerusalem and in Judea, going into Samaria and to the uttermost parts of the world." They are laying hold on women's work for women and children with an earnestness which betokens well for faithful continuance as long as the opportunity is open.

May other decades of great usefulness follow the three just past until and long after the Young Women's department celebrates its Jubilee!

*Presented at the Jubilee celebration.

NEW YOUNG WOMEN'S SOCIETIES

The Jubilee is past. The societies coming within that period are known as the "Jubilee societies." But is the Jubilee altogether gone? Perhaps we may claim the months just following the celebration also. However, the Jubilee report is closed and those societies coming in now must be content to be first in the second fifty, thus looking forward to the centennial. Honor in this, too, do you not think? So—organize, organize, organize! Capture the girls in their teens for definite missionary training.

Two new societies make their bow at this time:

Detroit Presbyterial — Drayton Plains "The Bethany Mission Circle. President Charlotte MacMillan, Drayton Plains, Mich.—10 members.

Xenia Presbyterial — Reynoldsburg, Ohio Girls' Mission Circle. President Miriam Woodruff. Nine members.

A SOCIETY CELEBRATION

The Carolyn Blackwood Mission Circle of the Sixth United Presbyterian Church, N. S., Pittsburgh, Pennsylvania, was especially honored Monday evening, May 22, by the presence of their founder and organizer, Mrs. Carolyn Philips Blackwood.

At a dinner in her honor, covers were laid for one hundred and fifty. The tables were arranged in the form of two x's, the Circle being twenty years old. Colors were yellow and white, and on every table there was a lovely boquet of fragrant spring flowers.

Standing at the table the entire group sang "Auld Lang Syne," which was followed by the invocation by Miss Grace Smith. During the serving of the dinner, a quartet composed of Mrs. Etta Zillian, Mrs. Sophia Eisenbeiser, Mrs. Alice Dittmar and Mrs. Margaret Baughman sang Stephen Foster melodies, accompanied at the piano by Miss Helen MacGregor. Following the dinner the entire group was asked to sing "On the Good and Faithful." Miss Maud Highton had for her scripture reading the first chapter of Second Timothy. Miss Mary Howells asked that we bow our heads in silent prayer one moment for our mothers, one moment for Mrs. Blackwood, and one moment for our missionary, Miss Elizabeth McKibben. Following the silent prayer, Miss Howells asked a blessing upon our meeting.

Mrs. Blackwood's talk to the Circle was most interesting. She spoke

on the subject "Thinking Backward, Looking Forward." Many memories were revived of the days when she and Dr. Blackwood were present with us. We learned of some of their activities since they have gone from us, and of their life now in Princeton, N. J., where Dr. Blackwood is a member of the faculty of the seminary. Then she bespoke for us the continued blessing of the Master in the matter of "looking forward."

Following Mrs. Blackwood's talk, without any announcement, Mrs. Dittmar and Mrs. Zillian sang beautifully, "For I Know Whom I Have Believed."

Mrs. Effie Gauger, President of the Circle, at this time presented Mrs. Blackwood with a friendship pin, as a token of love from the girls of the Circle.

Mrs. Hazel Kunze recited for us the poem "The Tapestry Weaver." The entire group sang two verses of "Blest Be the Tie That Binds," and the meeting closed with the Mizpah benediction.

Margaret M. Baughman,
Editor.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

SEEKSEEQUA

Seekseequa is a place about nine miles from Warm Springs in the same reservation. Here is a tribe of Indians called Piutes, a vanishing tribe. About eleven families here are under the ministry of our Warm Springs' pastor, Rev. Petrie. Services are held for them when they are "at home," which is only during the Winter and part of the Spring. When the missionary went to visit at Seekseequa a short time ago there were only two families "at home." Where were the others? Root-digging! They had gone a journey of fifty miles to dig roots. The people are so poor that when spring comes they trek off to dig roots. These they prepare for Winter use. It is most interesting to see this process.

This is a picture of our chapel at Seekseequa. It is a very unpretentious building, both inside and out. A folding organ would greatly help in carrying on services there. Do you know where we could get one for worship in this little chapel? A little organ music might help and encourage them.

To the services here almost every time they are held comes a blind man. He is led by his wife. They ride horseback together, and when walking, she leads the way holding one end of a rope, he follows holding the other end.

SEEKSEEQUA CHAPEL

Won't you take these people on your hearts for prayer, and pray that these people spiritually blind may be led by our missionary to see the Truth of God.

HOME MISSIONS

MRS. WM. S. COOK, Secretary
1201 Sixth Ave., Beaver Falls, Pa.

FRENCHBURG HIGH SCHOOL COMMENCEMENT

The last week of the school year had many enjoyable events which came under the head of commencement activities. But Wednesday evening, May 24th, was the commencement event. On that night sixteen Senior students became sixteen Alumni. Eleven boys and five girls made up the graduating class. In this month a great many young people will graduate from High School, but in all the land there will not be a happier nor a prouder group of young people.

The graduation program was well arranged and everything added to the dignity and honor of the occasion. A mixed chorus sang two numbers beautifully. Two of the Senior boys, Edgely Wells and Densal Lovely, sang solos. The salutatorian, Liza Hampton, spoke briefly on the theme, "Friendship." Her oration showed careful thought and preparation and revealed the foundation of a character that will make her an asset in any community. The valedictorian, Eunice Ratliff, chose the class motto as the subject for her oration. She spoke effectively on the subject, "Rowing, Not Drifting." We feel that she is one who will do as she urged her classmates to do, take an active part in the work of the world and pull herself to a place of usefulness in her community.

Dr. Van Meter, president of Lees Junior College at Jackson, Ky., delivered the commencement address. He assured us that his address was a strange address for a commencement, but he reminded us that these are strange times in which we live. He declared that in no former period was character worth more than it is today. He pointed to God's Word as the source of philosophy that will bring hope in the midst of these times when disappointment, defeat, disaster and despair face every young person going out into life. He quoted the statement of a missionary when asked concerning the future of the China Inland Mission. "The future is as bright as the promises of God." He advised the class as individuals to become children of the King because in spite of indications to the contrary, God still rules the world and its events. It was an unusual commencement address, it lacked only an appeal for decision to make it an evangelistic sermon, but it filled a need in the final word to our class. There were several for whom we have been praying that they might find the Saviour, who graduated without first settling this great question. We certainly appreciate the message which Dr. Van Meter brought. Lees College is fortunate in having a president who besides being an able administrator is actuated by an evangelistic spirit.

One of the features of the graduation night was the awarding of Citizenship Medals to the boy and girl in the Senior class who, in the judgment of the faculty, had attained the highest standard of efficiency in their adjustment to life in the school and community. The awards went to Hagar Back and Irene Faulkner. We hope that in years to come they may continue to carry their share of responsibilities as citizens in the larger group and lead out to higher living.

Six of the boys and four of the girls were dormitory students. Three of these have been dormitory students for the past eight years. Three of them had been here five years and one four years. This group had come to be looked upon as permanent members of our family and will

be sorely missed. The rest were with us a shorter time as dormitory students, but in the short time had won a place in our lives. We feel a responsibility for all our students but an especial one in regard to the dormitory group. We will follow them with our interest and prayers and wish for them success in all that they undertake.

EZEL COMMENCEMENT ACTIVITIES

Our commencement week was one of interest and helpfulness. The activities began with the baccalaureate service on Sabbath evening, the message being given by the pastor, Mr. Davis. The building was filled almost to capacity, and rapt attention throughout the service was very noticeable. Monday evening was given over to the Junior class when they presented two plays. The first, a one-act play, was written by the director of these plays, Miss Alice M. Childs, which represents the struggles among the pioneers of the early days of Kentucky. It was well presented, and the reception given it speaks well for the writer and director. The second play was different from any play that has been given here. "Rose of Plymouth Town," may be familiar to many of our readers. Historical in its plot, difficult in characterization, the class and director are being congratulated in the presentation. Much talent was discovered among the players, and we are predicting a better production from this class during the coming year when they present their Senior play.

Tuesday evening was given over to the Senior class for their class day exercises. Under the direction and leadership of Miss Etheldean Ferguson, the class sponsor, an evening of entertainment was enjoyed by a full house. There were feelings of sadness mingled with minutes of mirth as the class appeared to bequeath to the school and members of the faculty their attainments of the past.

Thursday evening the graduating exercises were held before the largest crowd that was ever in the building. The Senior class numbered 12, and as fine a group as you will find anywhere. We have had larger classes, but we question if we have had a more substantial group than this class. No class has ever excelled this one in scholastic attainment. Their leavening influence in the school has been most remarkable, and we shall miss them in the days to come. We are glad that the school can look to them with pride as the product of Ezel School.

The class representatives held the attention of the large crowd during their speaking. We make special mention of the salutatorian and the valedictorian. Their orations were of high order, not the manufactured product, but the result of study, effort and dreams. We predict for this class great success, and it is our prayer as they go forth that they may ever look to Him who giveth to all the good things of life. We feel that we secured a fine speaker to address the class in the person of President J. O. Van Meter, of Lees College, Jackson, Ky. His address was not to hold up before the graduates that the doors of success were opening up to them, but rather that they were emerging from high school at a time when there were before them difficulties, disappointments, barriers, disillusionments. His message was a challenge to all, and its impress will remain for many years.

After the diplomas were presented to the class, Mr. Davis presented to the honor students of the class medals denoting high attainment. Scholarships amounting to $50 each were presented to Miss Clarice Lykins, from the Bowling Green Business University, and to Miss Mildred Salyer, from the Chillicothe Business College.

One of the most interesting events of the commencement season is the granting of the scholarship letter to the student in the school who has attained the highest grade during

the year. This privilege is granted to every student in the school, and a greater honor is placed on this award than any other. Much speculation prevailed among the students during the last days of school, and when the winner was finally announced it was found that the letter had been won over two others who were one-tenth per cent apart in their average. Mr. Roy Kash averaged 95.5 per cent; his sister, Miss Elizabeth, a Senior, averaged 95.6 per cent; Miss Beryl Motley, a Senior, won the letter, averaging 95.7 per cent. It is not likely that we shall ever have a closer race than this. It is interesting to note that Miss Kash won the coveted letter last year.

As we bring these notes to a close, we wish to thank all who have had any part in the success of the school during the year. To the many loyal friends we desire to thank you for your gifts of clothing, money, and for your intercession in behalf of the work.—From *Frenchburg Reporter.*

FOREIGN MISSIONS

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

The event to which we have been looking forward with so much interest is now a matter of history and the Jubilee Convention of the Women's General Missionary Society is numbered with the fifty golden years of service of the women of our Church. It was a most happy occasion as it was linked with the Seventy-fifth Anniversary of the United Presbyterian Church and the Forty-fourth year of the Young People's Christian Union. The great joint meetings held in the Syria Mosque were inspirational and devotional with splendid messages which should mean much in renewed zeal and consecration in the life of the Church. It was a beautiful sight and one long to be remembered to see that great audience of more than 3,500 Christian men and women unite in the Communion service Sabbath afternoon served by 154 elders of Pittsburgh churches in a most orderly way and led in thought by Dr. A. H. Baldinger of the Pittsburgh-Xenia Seminary and Dr. J. Kelly Giffen of Knoxville College. The work of the women was not forgotten in the great meetings as Mrs. Arthur B. McBride of the Women's Board led the devotions on Friday afternoon and Mrs. J. P. White, editor of The Women's Missionary Magazine, gave a most thrilling address on "The Women of the Church at Work for Christ."

The Women's Convention was held in the First Church on the north side of Pittsburgh, formerly Allegheny, where the society was organized in May, 1883. The women of Allegheny Presbyterial were most delightful hostesses and did everything possible for the comfort and pleasure of their guests, of whom there was an unusually large number. The large auditorium was well filled at every session and it was literally packed at special meetings such as on Jubilee Day and for the Golden Jubilee pageant.

This pageant was presented on Monday night and drew such crowds that many were turned away. A large number gathered in the lower part of the church and waited until the first presentation was made and that audience dismissed. Then at ten o'clock the second audience saw the beautiful pageant which portrayed the Women's General Missionary Society in "Memory's Scenes from the Past, and Golden Present Scenes of Accomplishment, and Vision's Promise of Rich Reward." The pageant was written and directed by Mrs.

MISS EMMA DEAN ANDERSON

MISS MARY MARTIN

MISS ELIZABETH McCAHON

DR. MARIA WHITE

MISS MARY LOGAN

MISS MARY LAWRENCE

Six Veteran Missionaries to India. All except Miss Martin were at the Jubilee Convention

Charles W. Fulton, president elect of the 1934 Convention. Most beautiful and interesting scenes were presented, more than one hundred persons taking part. Among them were some missionaries and several women who had attended the first meeting of the Society fifty years ago. The large chorus of the First Church sang several beautiful numbers and Dr. Orr closed the meeting with a short consecration service and benediction.

The entire program of the Convention was carefully planned and carried out most admirably by the young president, Mrs. E. D. McKune of Mansfield Presbyterial. Every session was full of interest with reports dealing largely with the results of fifty years' work and with some special feature. On Thursday morning there was a Processional of workers and former missionaries from Egypt, the Sudan, and Ethiopia led by Miss Dora Mason. A message written by Miss Elsie French of Egypt was read by Miss Ethel Weed; then messages were given over the radio as from native Christians in those fields, closing with the "Joy Cry." Thursday afternoon the Processional of workers in the home land was led by the Knoxville College singers who sang very beautifully. Messages were given by some of these home missionaries. On Friday morning Miss Henrietta Moore led the Processional of workers from India, dressed in beautiful India costumes. Messages and greetings were read from a number of Indian Christians and a short play was given by a few of the missionaries and missionary children portraying the distress caused by the closing of the dispensary in Pathankot.

Some of the most interesting sessions were those in which former presidents and attendants of the early Conventions and Board members and veteran missionaries were recognized. Fourteen former presidents were on the platform and each one gave her name and year of service. A few brief messages were given and a short history of the Women's General Missionary Society was read by Miss Lillian Robertson. We were glad to hear also the greetings from some former presidents who were not able to be present. All were interested in the reminiscences of the first meeting by Mrs. W. H. Vincent who had taken her baby with her to that meeting and also in the incidents given by Mrs. J. C. Doty, who was at that time Miss Margaret Shaw, the only charter member of the Board now living. Miss Luella Donnan of Lake Presbyterial also delighted and amused the audience by her recollections of pioneer days and ways. We were honored in having with us five of our pioneer missionaries from India: Miss Emma Dean Anderson, who spoke on "Fifty Years of Golden Harvest in our Fields Abroad." Dr. Maria White told of her early experiences as the first medical missionary forty-seven years ago and some of the results. Miss Elizabeth McCahon, for fifty-two years on the field, and Miss Mary Logan and Miss Mary Lawrence who spent more than forty years in service for India's needy ones also gave short reminiscences. All were greeted with enthusiastic applause. Miss Mary Martin was listed on the program among these pioneers but unfortunately was not able to be present. A memorial tribute to our beloved pioneer missionary to Egypt from 1871-1932, Miss Anna Y. Thompson, was given by Mrs. Mary K. Coventry who had lived with her and cared for her during the later years of her life—a beautiful life lived for the women of Egypt and in loving devotion to her Master.

Another veteran missionary, beloved and honored all over our Church, Mrs. J. C. Alter, gave a brief review of "Fifty Years of Golden Harvest in the Home-Land" and told something of her part in the work among the Indians in Oregon, the Mountain people in Kentucky, and as Field Secretary and missionary in different city missions from Califor-

nia to the Forty-fourth Street Church in New York City. Mrs. J. A. Cotton of Henderson, N. C. told of "Accomplishments of Fifty Years in the South" in a most interesting way.

At the conclusion of the backward look, the forward vision was presented by Miss Lois Kingan who is one of our most enthusiastic young missionaries and looking forward to returning to her beloved work in Egypt in August. She spoke most earnestly on "Today the Master Calleth." Mrs. John P. White gave the forward vision on "Tomorrow" and little Miss Marian Hartlieb spoke for the "Junior Weavers."

Quiet Hours, preceded always by the singing of the chorus—"In reverence wait"—were led by Miss Dora Mason, Mrs. I. E. White, Mrs. R. W. McGranahan, and Mrs. Harriet Boobyer and were most helpful, thoughtful and prayerful.

This was a wonderful Convention and should mean much to the advancement of Christ's Kingdom. Let us continue in prayer that the women of the Church may be faithful and that all these meetings may redound to the glory of our Lord.

Not much news has been received from the different fields. Most of the missionaries in India are on vacation, gathering strength for another year's work. The program for the Convention and Annual Meeting to be held in October has been received.

In Egypt, too, many of the workers are on vacation. Miss Ruth Work is on her way home but has stopped off in Germany for a time of rest in Bad-Nauheim and plans to visit her sister in London before taking passage for the United States. A number are taking their vacation in Europe and others at Sidi Bishr, near Alexandria.

The Misses Elsie French, Dora Mason, Mary Thompson, and Lois Kingan are booked to leave America on August 5 for their work in Egypt. Mrs. Coventry will not be able to return to her work for another year as the doctor thinks she needs still further rest and treatment. It is a great disappointment that she cannot return at this time.

Miss Sarah Meloy and Miss Ethel Weed arrived in America in time to attend the Convention. A little later Miss Weed went to Columbia Hospital for observation and treatment. Miss Evelyn McFarland expected to reach America July 13th.

Miss Frances Turk, R.N. sailed from New York on May 29. In a letter written in Rome she tells of her delightful experiences on the ship and of her visit in the "Eternal City." She was looking forward eagerly to a visit with her mother in Austria before proceeding to her work in the Sudan.

Miss Verna Pillow of Khartum North is spending her vacation in Sidi Bishr, Alexandria, enjoying the sea breezes and tennis and all the other things that go with a vacation. She said there were ten of them in the young ladies' household but before the season is finished there will be thirty-five or more. Miss Pillow and Mrs. Glenn Reed, who came down from the Sudan with her, stopped off at Luxor to see the sights and were glad to be able to see the mission work there and likewise at Assiut. They also spent two weeks in Boulac (Cairo).

Miss Mary J. McKnight of Khartum North and Miss Isabel Blair of Sayo, Ethiopia, had a very enjoyable trip to Palestine and arrived in America in time to attend the Jubilee Convention and to take part in the pageant. Both are looking well and have been happy in their work.

We pray that God may abundantly bless all our missionaries and that this may be a good year for those on the field and those in the home land and that they may be blessed in their service for the Master.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

While this is neither the beginning nor the end of our ecclesiastical year, yet the vacation period does make a distinct break and this *is* the beginning of our working year. We trust your various contacts of the summer have brought to you inspiration and the mind to work. This Department hopes to furnish you every possible aid in gathering information, which is the generator of interest and deed.

We have four spendid study books this year—home and foreign, junior and adult. Turn to the Report of the Literature Secretary in the July Magazine to see what we think of them. As Miss Anna Milligan suggested on the Convention platform, their contents cannot be swallowed and assimilated like a capsule; they must be studied, and they are worth it, every one.

FOLLOW THE LEADER—junior, foreign—50c. SUGGESTIONS TO LEADERS, 10c.

YOUNG AMERICA MAKES FRIENDS—junior, home—75c. Suggestions to leaders included in the text.

THE NEVER FAILING LIGHT—adult, foreign—60c. LEADER'S MANUAL, 20c.

THE CHRISTIAN MISSION IN AMERICA—adult, home—60c.

The prices quoted above are for paper cover. FOLLOW THE LEADER may be had in cloth for 75c; the other three for $1.00 each.

A Leader's Manual for the adult home book is not yet available and we are unable to quote price, but it will correspond to that of other years. In connection with the Home texts, especially with "Young America Makes Friends," you shall have the *Picture Map of the United States.* Price 50c.

PRAYER CYCLE—Are you supplied? 10c each, $1.00 per doz., $7.50 per 100.

IMPORTANT—LOST— The Convention Order Book of the Literature Department. It may have been gathered up with other packages at the Literature Table, by mistake of course. If you find it among your possessions will you kindly mail it at once to the above address? Besides a record of sales it contains orders to be filled. If you have not received your order given at the Convention, this is the reason. Will you please repeat? It will receive our immediate attention.

BIBLE READINGS

641. Psa. 30:6.
642. Psa. 73:3.
643. Psa. 73:17.
644. Prov. 1:32.
645. Eccl. 7:14.
646. Josh. 1:8.
647. Psa. 1:3.
648. Psa. 37:7.
649. Prov. 28:13.
650. Isa. 55:11.
651. Where told that to be "willing and obedient" meant to eat of the good of the land?
652. Who advised servants to be obedient to their masters?
653. In what other N.T. book is this advice given with the addition "that he answer not again?"
654. Where stated that "to obey is better than sacrifice?"
655. Who said "we ought to obey God rather than men?"
656. Which apostle made it plain that we are the servants of the one we obey?
657. To "obey your parents in the Lord"—where recorded?
658. Which apostle raised the question about judgment beginning at the house of God?
659. What people said to the leader that it would serve God and obey his voice?
660. Where told how Jesus himself learned obedience?

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Kathryn Beattie, 1920 ..... Sangla Hill
Miss Rebecca Jean Black, 1921 ..... Sialkot
Miss N. Addaline Brandon, 1931 ..... Badomali
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1918 ..... Lyallpur
Miss Betsy Fleming, 1918 ..... Sargodha
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sangla Hill
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Glendine Lundquist, R. N., 1932 ..... Rawalpindi
Miss Elizabeth F. McConnell, R. N., 1931 ..... Sialkot City
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Margaret L. Murdoch, 1924 ..... Rawalpindi
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Helen C. Shary, M.D., 1932 ..... Rawalpindi
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... Zafarwal
Miss Dora B. Whitely, 1911 ..... Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, ... 211 Mamillah Road, Jerusalem

NOW IN THIS COUNTRY

*Miss Emma Dean Anderson, 1881, ... 231 Franklin St., Slippery Rock, Pa.
Miss Roma B. Beatty, 1909, 400 W. 44th St. ..... Shadyside, Ohio
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Lois Buchanan, 1910, 217 S. Second St. ..... Monmouth, Ill.
Miss Marie E. Cash, R. N., 1926 ..... R. D. 6, Lebanon, Indiana
*Miss Mary A. Lawrence, 1893, c-o Rev. R. E. Ayers ..... Harmarville, Pa.
Miss Mary F. Lincoln, R. N., 1920 ..... 1502 Penn Ave., Wichita, Kans.
*Miss Mary E. Logan, 1891 ..... R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, 107 Montgomery Blvd., New Concord, Ohio
*Miss Elizabeth McCahon, 1875, c-o 904 Publication Bldg., Pittsburgh, Pa.
Miss Maude M. Miller, 1925 ..... Electric Ave. and 6th St., Lewiston, Pa.
Miss Henrietta Moore, 1898 ..... R. D. 3, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 ..... 138 Steel St., Cambridge Springs, Pa.
J. P. Simpson, M.D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1913 ..... R.D.5, Robinson, Ill.
*Dr. Maria White, 1886, 314 Boyles Ave. ..... New Castle, Pa.

(*) Retired.

IN IRELAND

Miss Eleanor W. Maconachie, R. N., 1909 ..... "The Manse," Hollywood, County Down, Ireland

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Leota Cabeen, 1909 ..... Benha
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Gudrun C. Estvad, 1925 ..... Tanta
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta G. French, 1925 ..... Assiut
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss May Holland, R. N., 1913 ..... Benha
Miss Bernice Knowles, 1932 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Ruth McCleery, 1931 ..... Cairo
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1923 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1902 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R. N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Helen May Walker, 1930 ..... Aleandria
Miss Laura B. Walker, 1904 ..... Luxor
Miss Elizabeth S. White, 1924 ..... Aleandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Margaret A. Work, 1924 ..... Cairo
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo

NOW IN THIS COUNTRY

Miss Margaret A. Bell, 1901 ..... Tarkio, Mo.
Mrs. Mary K. Coventry, 1918 ..... Americus, Kansas
Miss Lucia Dwight, 1919 ..... 904 Publication Bldg., Pittsburgh, Pa.
Miss Elsie French, 1909, 1214 First Ave., S. ..... Escanaba, Mich.
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926, 960 Third Ave. ..... Los Angeles, Calif.
Miss Dora B. Mason, 1918, 1003 Milton St. ..... Wilkinsburg, Pa.
Miss M. Evelyn McFarland, 1919 ..... R. D. New Wilmington, Pa.
Miss Mary L. Thompson, 1917 ..... Tarkio, Mo.
Miss Ethel L. Weed, 1919 ..... 912 S. Second St., Monmouth, Ill.
Miss Esther W. Wilson, 1919 ..... 1128 Third Ave., New Brighton, Pa.
Miss Ruth Work, 1904, 5626 Bryant Ave. ..... E. E., Pittsburgh, Pa.

IN SCOTLAND

Miss Rena L. Hogg, 1899 ..... 11 University Ave., Glasgow, Scotland

SUDAN

Miss Mary E. Cole, 1919 ..... Khartum North
Miss Una Coie, 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. D., 1924 ..... Nasir
Miss Aulora R. McIntyre, 1911 ..... Omdurman
Miss Marguerite McClellan, 1926 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Khartum North
Miss C. Blanche Soule, R. N., 1921 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922, R.D.3, Volant, Pa.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..... Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ..... Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ..... Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gorei
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1928 ..... Gorei
Miss Florence D. White, 1928 ..... Addis Ababa

NOW IN THIS COUNTRY

Miss Isabel Blair, 1932 ..... Washington, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. M. Acheson ..... Cairo
Dr. and Mrs. C. C. Adams ..... Cairo
*Dr. and Mrs. J. R. Alexander ..... Cairo
Rev. and Mrs. J. M. Baird ..... Benha
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. W. T. Fairman ..... Cairo
Rev. and Mrs. Dalton Galloway ..... Beni Suef
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. L. A. Gordon ..... Alexandria
*Mrs. A. F. Grant ..... Stewartville, Minn.
Rev. and Mrs. E. E. Grice ..... Assiut
*Dr. and Mrs. L. M. Henry ..... Cairo
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hoyman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. E. R. Jamieson ..... Fayoum
Rev. and Mrs. W. B. Jamison ..... Tanta
Dr. and Mrs. F. C. McClanahan ..... Assiut
Prof. and Mrs. M. C. McFeeters ..... Assiut
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. C. A. Owen ..... Assiut
Dr. and Mrs. H. E. Philips ..... Cairo
Rev. and Mrs. W. H. Reed ..... Minia
Dr. and Mrs. C. P. Russell ..... Assiut
Rev. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. A. A. Thompson ..... Assiut
Dr. and Mrs. F. Scott Thompson ..... Assiut
Rev. and Mrs. R. W. Walker ..... Luxor

ON FURLOUGH

Mr. and Mrs, Ewing M. Bailey, Frenchburg School ..... Frenchburg, Ky.
Dr. and Mrs. R. W. Caldwell, 87 Sherman St. ..... Hartford, Conn.
Dr. and Mrs. H. L. Finley, Lakeside Ave. ..... New Concord, Ohio
Rev. and Mrs. W. P. Gilmor, R. R. 5, Box 195a ..... Fresno, Calif.
*Rev. S. G. Hart, D.D., ... New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, 542 N. Bever St. ..... Wooster, Ohio
Rev. and Mrs. H. E. Kelsey ..... New Concord, Ohio
Dr. and Mrs. N. D. McClanahan, 99 Claremont Ave. ..... New York, City
Rev. and Mrs. H. A. McGeoch ..... Argyle, N. Y.
Dr. and Mrs. R. T. McLaughlin, 87 Sherman St. ..... Hartford, Conn.
Mrs. C. A. Owen, 618 S. 2nd Ave. ..... Washington, Iowa
Rev. and Mrs. J. A. Pollock, 3944 Grenet St. ..... Pittsburgh, N. S., Pa.
Dr. and Mrs. M. S. Roy, Lakeside Ave. ..... New Concord, Ohio
Rev. and Mrs. R. C. Shaub ..... Little York, Illinois
Dr. and Mrs. N. B. Whitcomb ..... Walton, N. Y.

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. M. M. Brown ..... Sargodha
Dr. and Mrs. J. G. Campbell ..... Pasrur
Dr. and Mrs. H. C. Chambers ..... Rawalpindi
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. Osborne Crowe ..... Sialkot
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. A. W. Gordon ..... Jhelum
Dr. and Mrs. D. R. Gordon ..... Rawalpindi
Rev. J. C. Heinrich ..... Shiekhupura
Rev. and Mrs. J. A. McArthur ..... Sargodha
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Dr. and Mrs. J. Gregory Martin ..... Taxila
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Lyallpur
Mr. and Mrs. C. C. Millson ..... Gujranwala
Rev. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Gujranwala
Rev. and Mrs. S. C. Picken ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Sheikhupura
*Rev. T. L. Scott, D.D. ..... Gujranwala
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. J. H. Stewart ..... Pathankot
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Rev. and Mrs. D. E. Alter, 109 N. Mulberry St., ... Mansfield, Ohio
*Mrs. W. T. Anderson, 45 Rue de Lyon, ... Geneva, Switzerland
*Rev. J. S. Barr, D.D. ..... New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 Elm St. ..... Wooster, Ohio
Rev. and Mrs. E. C. McConnelee ..... La Jara, Colo.
Rev. and Mrs. Kenneth MacKenzie, 618 Honeywell Ave. ..... Hoopeston, Ill.
*Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Mrs. Robert Maxwell ..... New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, R. D. 1 ..... Cambridge, N. Y.
Miss Gwynaeth Porter, 500 Schaff Bldg. ..... Philadelphia, Pa.
Dr. and Mrs. E. L. Porter, 500 Schaff Bldg. ..... Philadelphia, Pa.
Mrs. J. H. Stewart ..... Philadelphia, Pa.
Dr. and Mrs. R. R. Stewart, 99 Claremont Ave. ..... New York City

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. L. Anderson ..... Omdurman
Rev. and Mrs. Leander Finley ..... Khartum
Rev. and Mrs. J. A. Heasty ..... Doleib Hill, Malakal
**Rev. and Mrs. Glenn P. Reed ..... Khartum
Dr. G. A. Sowash ..... Doleib Hill, Malakal
Dr. and Mrs. L. B. Ulsh ..... Khartum North

ON FURLOUGH

Mr. and Mrs. H. D. Finley ..... New Alexandria, Pa.
Mr. and Mrs. H. B. Gephardt, R. R. 1 ..... Breckenridge, Garfield Co., Oklahoma
Mrs. J. P. McKnight, 2010 Green St. Allentown, Pa.
Rev. and Mrs. R. F. Shields, 5733 Hadfield St. ..... Philadelphia, Pa.
Rev. and Mrs. Paul J. Smith ..... Fremont, Nebr.
Mrs. G. A. Sowash ..... New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. Stuart Bergsma ..... Sayo, via Addis Ababa
Rev. and Mrs. B. B. Buchanan ..... Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty ..... Gorei, via Addis Ababa
Dr. and Mrs. A. W. Pollock ..... Addis Ababa
Mr. Fred L. Russell ..... Addis Ababa
Mr. and Mrs. Phil West ..... Sayo, via Addis Ababa, The Sudan
Dr. and Mrs. Harold J. Wilson ..... Addis Ababa

ON FURLOUGH

Dr. and Mrs. T. F. Crabbe ..... Pittsburgh, Pa.
Mr. and Mrs. D. C. Henry, 616 W. North Ave. ..... N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 2120 Letsche St. ..... N. S., Pittsburgh, Pa.
Dr. and Mrs. Jos. S. Maxwell, 900 Second St. ..... Beaver, Pa.
Mrs. Fred L. Russell ..... Grandview, Wash.

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* Retired from active service.
** Honorary Missionaries.

A Little Time Apart

Tuesday 10 A. M.

"Come ye yourselves apart and rest awhile"

JESUS PRE-EMINENT

That in all things He might have the pre-eminence. Col. 1:18.

The question might be asked by ignorant ones: "Why give Jesus the pre-eminence over all things." The following verses and quotations answer this question. "Why?"

(1) He created all things, visible and invisible, in heaven and in earth, thrones, principalities, powers, all things are created by Him and for Him. Col. 1:16. "By Whom also He made the Worlds." "We praise Thee, O Lord, our Creator, unto Thee do we give thanks, O God our exceeding joy."

(2) Through Him we have been delivered from the power of darkness. Col. 1:13.

"He took me from the fearful pit,
And from the miry clay;
Upon a Rock He set my feet
Establishing my way."

(3) Through His blood we have redemption, and forgiveness of sins. Col. 1:14. Through His suffering on the Cross we are free of sin's bondage, and saved from eternal punishment. Our hearts should go out in love to Him. He should be pre-eminent.

Everybody ought to love Jesus
He died on the Cross to save us from sin
Everybody ought to love Jesus.—Gypsy Smith.

Accepting this great gift of the Father's love, trusting in Him as God's way of salvation thou canst venture to rejoice.—Mark Guy Pearse.

"There are three things pre-eminent
Above all other things,
The love of God, the love of home,
The joys which friendship brings."

"Pray the God of love to guide us, Through this life of strife."

(4) He is the firstborn of the dead. Col. 1:18.

Jesus Christ, the first begotten of the dead. Rev. 1:5.

Jesus brought to His disciples the proof that death had no dominion over him." "In the mighty struggle between the good and evil in life, One has come our way Who has the power of victory over death."

(5) Through Jesus we are made partakers of the inheritance of the saints in light; and we are translated into "the Kingdom of His dear Son." Col. 1:12,13. If children, then heirs; heirs of God and joint-heirs with Christ; if so be we suffer with Him, that we may be also glorified together. Rom. 8:17. Jesus must have His rightful place. How the taste for certain classes of books or studies or certain lines of thought would vanish into an insignificant place the moment we gave to Jesus Christ the place to which He is entitled in our thinking.—Robert E. Speer. The real things in life are its affections and its fellowships. They are the eternal things, besides which the things which we call our possessions are but dust and ashes.—Jas. Reid.

Finally, let us put Jesus Christ first. He is pre-eminent. He is the head of the body, the church. Col. 1:18.

What a grand gathering that will be when we join the "saints in light" that Heavenly Reunion in "The Kingdom of His dear Son," who will be the Head of all things.

We have earthly family reunions. We attended one recently; its history was written by "the Grandfather of them all." Old letters were read that he wrote years ago to a grandson who was then a young minister, letters full of pithy home news, quaint satire, little spurts of humor, and nuggets of good advice. "Grandfather lived ahead of his times," was said of him. With pride and pleasure these descendants listened to the reminiscences concerning their pioneer family. We were reminded of the great reunion with Jesus pre-eminent above all the saints in light, as old and young reverently and feelingly sang from memory the 23rd Psalm.

"And in God's house forevermore
Our dwelling place shall be."

Mrs. Hetty Graham Evans, Reynoldsville, Ohio.

THE MISSIONARY GROUP AT THE NEW WILMINGTON CONFERENCE

Front Row: Miss Sara Moore, Miss Roma Beatty, Dr. Maria White, Two Henry children, Miss Ruth Nichol, Miss Marjorie Faught, Mrs. McKnight, Mr. McKnight. Second Row: Dr. R. R. Stewart. Mrs. Stewart, Miss Maude Miller, Mr. D. C. Henry, Mrs. D. C. Henry, Mrs. H. L. Finley, Miss Dora Mason, Miss Mary J. McKnight. Third Row: Mrs. Hugh Kelsey, Mrs. N. B. Whitcomb, Miss Gwynaeth Porter, Miss Isabel Blair, Miss Ruth Beatty, Miss Lois McGill, Dr. H. L. Finley. Fourth Row: Rev. Hugh Kelsey, Dr. N. B. Whitcomb, Mrs. Howard Boyd, Mrs. Ralph McGill, Rev. Chris Kenneweg, Willis McGill.